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THE WALDENSES.

The Waldenses, Valdenses, Vaudois, or people of the valles, were the most celebrated body of Protestant Dissenters during the middle ages. The history of these churches of persecuted saints, these "meek confessors," this "noble army of martyrs," this "most ancient stock of religion," to use the words of Milton, is a topic, which, of late, has been rising in popularity and interest every year. No writer appears to have laid before the public an account so thoroughly digested, accurate, and comprehensive, as Mr. Jones, whose History of the Christian Church, the second volume of which is almost wholly devoted to this subject, has already gone through eight or ten editions. We have endeavored, however, to collect every ray of light from other quarters in making out the following summary view of their history.

ORIGIN OF THE WALDENSES.

It seems to be a serious mistake into which some popular writers have fallen, who represent the Waldenses as originating in France about the year 1170, and deriving their name from the celebrated Peter Waldo. The evidence is now ample, that so far from being a new sect at that period, they had existed, under various names, as a distinct class of dissenters from the established churches of Greece and Rome in the earliest ages.

It is, indeed, an egregious error to suppose that when Christianity was taken into alliance with the state, by the emperor Constantine, in the beginning of the fourth century, all the orthodox churches were so ignorant of the genius of their religion as to consent to the corruption of a worldly establishment. Of the Waldenses, Crantz (in his History of the United Brethren) says, "These an-

cient Christians, who, besides the several names of reproach given them, were at length denominated Waldenses, from one of the most eminent teachers, Peter Waldus, date their origin from the beginning of the fourth century; when one Leo, at the great revolution in religion, under Constantine the Great, opposed the in-

novations of Sylvester, bishop of Rome."

The Cathari, or Puritan churches of the Novatians, also, had at that very period been flourishing as a distinct communion for more than seventy years all over the empire; maintaining, by the acknowledgment even of their enemies, the self-styled Catholics, the integrity of the true faith, together with the purity of discipline and the power of godliness, which had generally disappeared from the Catholic churches. These Puritans being exposed to severe and sanguinary persecutions for dissent, from age to age were compelled to shelter themselves from the desolating storm in retirement; and when at intervals they re-appear on the page of contemporary history, and their principles are propagated with new boldness and success, they are styled a new sect, and receive

a new name, though in reality they are the same people.

The same great principles of attachment to the word of God, and determined adherence to the simplicity of its doctrine, discipline, institutions, and worship, in opposition to the innovations of a secular spirit and policy on the one hand, and of false philosophy or of pretended apostolic traditions on the other, may be traced under the name of Novatians, Donatists, Luciferians, and Ærians, from the third to the seventh centuries. They re-appear in the Paulicians, who have been falsely accused of Manichæism, but who, from the middle of the seventh, to the end of the ninth century, worthily sustained by their preaching, their lives, and their martyrdoms, their claim of being the genuine descendants of the primitive churches. From Asia Minor they spread themselves over Europe, through Thrace, Macedonia, Epirus, Bulgaria, Sclavonia, Sicily, Lombardy, Liguria, and Milan; whence, about the beginning of the eleventh century, they entered into France. The first discovery of a congregation of this kind in that country, was at Orleans, A. D. 1019. A Catholic council was immediately convened, and the Paulican missionaries, with their converts, among whom were many respectable citizens, and several of the regular clergy, were all burnt alive. Other advocates of the doctrine were discovered in Languedoc, others in Picardy, and Suabia. They were called, in France, Bougres or Bulgarians, Tisserands or Weavers, Bos Homos or Good Men.

They soon spread through Germany, where they were called by the old name of Cathari, or, by corruption, Gazari. In Italy the same people were called Paterines, Josephists, Anoldists, and Fratricelli. As early as the year 1100, it is certain they began to be called Waldenses—sixty years before Peter Waldo. Their principles were powerfully advocated, and extended among the most intelligent classes in Languedoc and Provence, from 1110 to 1168, by the celebrated Peter de Bruys, and Henry, his successor;

from whom they received the name of Petrobrusians and Henricians. From the places where they flourished, they were called Toulousians, Albigenses, and afterwards, Poor Men of Lyons, and Leonists. They were condemned by a council at Toulouse in 1119, and again, by the great Lateran council at Rome, in 1139. In 1160, some of them crossed from Gascony to England, where they were called Pophlicians and Publicans, corruptions of the original name, Paulicians. About this time, arose the celebrated Peter Waldo, of Lyons, whose labors, learning, zeal, and liberality, greatly extended their principles; in consequence of which, many writers, both Catholic and Protestant, have most erroneously regarded him as the parent and founder of the proper Waldenses. Mr. Robinson, however, has shown that this name had a much earlier origin; that it signifies "inhabitants of the valleys," and that it was applied to the persecuted people of whom we have spoken, simply for the reason that great multitudes of them made their residence in the valleys of the Pyrenees and of the Alps, where, age after age, they found an asylum from the tyranny of the church of Rome. This view of the matter, also, is supported by the testimony of their own historians, Pierre Gilles, Perrin, Leger, Sir Samuel Morland, and Dr. Allix. The names imposed on them by their adversaries, they say, have been intended to vilify and ridicule them, or to represent them as new and different sects.

Their enemies confirm their great antiquity. Reinerius Saccho, the inquisitor, admits that the Waldenses flourished five hundred years before Peter Waldo. This carries us back to the year 660 the time of the appearance of the Paulicians, or rather of their great revival and increase under the labors of Constantine Sylvanus. Indeed, there is not wanting evidence to show that churches of the Puritan order existed at that time, in the West, as well as East. In the year 553, nine bishops of Italy and Switzerland openly refused communion with the pope of Rome, and the churches under their care persisted in their dissent. To say nothing of the labors of those noble reformers in the bosom of the Catholic church, Paulinus of Aquileia, in the eighth century, Claude of Turin, in the ninth, the council of Rheims, in the tenth, and of Berengarius, archdeacon of Angers, in the eleventh, which yet exerted a powerful influence in opening the eyes of men to the corruptions of that false church; if we will believe the testimony of the suffering Waldenses themselves, their doctrine and discipline had been preserved in all its purity and efficacy from the days of the primitive martyrs, in Spain, France, Germany, Italy, and especially in the valleys of Piedmont.

The learned Dr. Allix, in his "History of the Churches of Piedmont," gives this account:—"That for three hundred years, or more, the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction; and at last, the interests of Rome grew too potent for the church of Milan, planted by one of his disciples; insomuch that the bishop and the people, rather than own

their jurisdiction, retired to the valleys of Lucerne and Angrogne, and thence were called Vallenses, Wallenses, or People of the Valles."

M. Sismondi, in his late History of the Crusades against the Albigenses, says, "Those very persons who punished the sectaries with frightful torments, have alone taken it upon themselves to make us acquainted with their opinions; allowing at the same time, that they had been transmitted in Gaul, from generation to generation, almost from the origin of Christianity. We cannot, therefore, be astonished if they have represented them to us with all those characters which might render them the most monstrous, mingled with all the fables which would serve to irritate the minds of the people against those who professed them. Nevertheless, amidst many puerile and calumnious tales, it is still easy to recognize the principles of the Reformation of the sixteenth century among the heretics who are designated by the name of Vaudois or Albigeois."

Dr. Allix, speaking of the Paterines, some of whom, disciples of Gundulph, one of their teachers, went from Italy to the Netherlands, where they were thrown into prison, says, "Here, then, we have found a body of men in Italy before the year 1026, five hundred years before the Reformation, who believed contrary to the opinions of the church of Rome, and who highly condemned her errors." Mr. Jones adds, "Atto, bishop of Verceulli, had complained of such people eighty years before, and so had others before him, and there is the greatest reason to believe they had always existed in Italy. It is observable that those alluded to by Dr. Allix, were brought to light by mere accident." About the year 1040, the Paterines had become very numerous at Milan, which was their principal residence; and in 1259, some of their churches in other Italian cities, we are informed by Reinerius, the inquisitor, contained fifteen hundred members. The churches were organized into sixteen compartments, or associations. They had no connexion with the Catholic church, which they regarded as Antichrist from the time of pope Sylvester. Now, when we reflect that the Paterines, as well as the Paulicians, both in principles and practice, were the same people as the Waldenses, or Poor Men of Lyons, we shall not wonder at the remarkable words of Reinerius, himself a Catholic, concerning the latter.

"Of all the sects, which have been, or now exist," says this inquisitor, "none are more injurious to the Church, (i. e. of Rome,) for three reasons:—1. Because it is more ancient. Some aver their existence from the time of Sylvester; others, from the time of the apostles. 2. Because it is so universal. There is scarcely any country into which this sect has not crept. And, 3. Because all other heretics excite horror by the greatness of their blasphemies against God; but these have a great appearance of piety, as they live justly before men, believe rightly all things concerning God, and confess all the articles which are contained in the creed; only they hate and revile the Pope of Rome, and in their accusa-

tions are easily believed by the people."

Such a concession, from such a source, speaks volumes. Here there is a succession of faithful men, whose apostolic origin, perpetuity, universal, though often hidden diffusion, general orthodoxy, evangelical simplicity, and sanctity of character, is admitted by the church of Rome herself; a succession of faithful men, organized too into Christian churches, claiming to be the true successors of the apostles, protesting against all the corruptions of the patriarchate and the papacy, and for this reason, subject to persecution from both, through the hands of the secular powers to which they are allied; a church, built not on St. Peter alone, but on the entire "foundation of the apostles and prophets, Jesus Christ himself, being the chief corner stone," and against which the gates of hell have not been able to prevail. May we not say then, in the language of the Revelation, "Here is the patience of the saints! These are they, who keep the commandments of God, and the faith of Jesus!" Rev. xiv. 12.

It also appears that the recesses of the Alps and the Pyrenees were distinguished retreats of these persecuted Christians in the darkest ages of the church. Or, as Mr. Robinson observes, in his Ecclesiastical Researches, "Greece was the parent, Spain and Navarre, the nurses, France, the step-mother, and Savoy, (i. e. Piedmont,) the jailer, of this class of Christians called Wal-

denses.'

PRINCIPLES OF THE WALDENSES.

Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been resorted to by all parties of Protestants, in defence of their peculiar sentiments. The Papists accused the Protestants of being a new sect, whose principles had no existence till the days of Luther. This charge they all denied, and each party sought to find predecessors, and to trace a line of succession up to the apostles. The perversions of heresy on the one hand, and the corruptions of popery on the other, left no alternative but to find that succession among the Waldenses. The researches of learned men of different communities, induced by this circumstance, have furnished much important evidence that might otherwise have been lost in oblivion. But the natural consequence has been, that all have been tempted to mould the character of the Waldenses to the support of their own particular views, instead of collecting into one point all the light of history, and calmly abiding the issue. For, after all, an uninterrupted succession, however gratifying it may be to be able to trace it, is necessary only to a church which regulates its practice by tradition, and not by the pure word of God. Such was not the doctrine of the Waldenses, in the times of their ancient purity.

It is necessary here that we distinguish between the ancient and modern Waldenses. It appears from all the accounts we gather of them before the Reformation, that their principles and practice were more pure and scriptural than since that period. History assigns reasons for this. From the united attestation of their enemies,

and from their own confessions of faith, we learn that the ancient Waldenses were distinguished chiefly by the following points:—

1. Their supreme attachment to the Scriptures. They held that the Holy Scriptures are the only source of faith and religion, without regard to the authority of the fathers and traditions. Although they principally used the New Testament, yet, as Usher proves, they regarded the Old also as canonical Scripture. "They translated the Old and New Testament," says Reinerius, "into the vulgar tongues, and spake and taught according to them." From their greater use of the New Testament, however, as Venema observes, their adversaries took occasion to charge them with despising the Old. "Hence whatever a doctor of the church teaches," says Reinerius, "which he does not prove from the New Testament, they consider it as entirely fabulous—contrary to the doctrine of the church." He adds, "I have heard and seen a certain unlearned rustic, who recited the book of Job, word by word, and many who perfectly knew the New Testament." How noble!

2. Their scriptural simplicity, and soundness of belief. Their adversaries frequently acknowledge this: see the testimony of the inquisitor above. It is amply confirmed also by their own authentic monuments and confessions of faith, of which several are printed

at length in Jones' History of the Church.

From a confession of their faith, in 1120, we extract the following particulars:—" (1.) That the Scriptures teach that there is one God, almighty, all-wise, and all-good, who made all things by his goodness; for he formed Adam in his own image and likeness: but that by the envy of the devil sin entered into the world, and that we are sinners in and by Adam. (2.) That Christ was promised to our fathers, who received the law: that so, knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself. (3.) That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, that he might show us grace and mercy, as being faithful. (4.) That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification. (5.) That there is no mediator and advocate with God the Father, save Jesus Christ. (6.) That after this life there are only two places, the one for the saved, and the other for the damned. (7.) That we ought to honor the secular powers by subjection, ready obedience, and paying of tribute." What could be more evangelical?

3. Their purity and excellence of life and manners.—Though often accused of the most abominable crimes, the whole evidence goes to show that these accusations were vile calumnies, invented for party purposes by their malignant enemies, the papal priests. Indeed, an ancient inquisitor confesses that "these heretics are known by their manners and conversation, for they are orderly and modest in their behavior and deportment. They avoid all appearance of pride in their dress; they neither indulge in finery,

nor are they mean and ragged. They avoid commerce, that they may be free from deceit and falsehood. They get their livelihood by manual industry. They are not anxious about amassing riches, but content themselves with the necessaries of life. They are chaste, temperate, and sober. They abstain from anger. Even when they work, they either learn or teach, &c." Seisselius, archbishop of Turin, also admits, "Their heresy excepted, they generally live a purer life than other Christians." Mark this!

Their religious fervor, courage, and zeal.—Reinerius assigns as one cause of their great increase, their great zeal. "All of them, men and women, night and day, never cease from teaching and learning. The first lesson," he adds, "which the Waldenses teach those whom they bring over to their party, is to instruct them what manner of persons the disciples of Christ ought to be; and this they do by the doctrine of the evangelists and apostles, saying that those only are the followers of the apostles

who imitate their manner of life." Mark this! Hence,
5. Their steady opposition to all corruptions and antichristian usurpations.—" The first error of the Waldenses," says an ancient inquisitor, "is, that they affirm that the church of Rome is not the church of Jesus Christ, but an assembly of ungodly men, and that she has ceased from being the true church from the time of pope Sylvester, at which time the poison of temporal advantages was cast into the church." They rejected images, crosses, relics, legends, traditions, auricular confessions, indulgences, absolutions, clerical celibacy, orders, titles, tithes, vestments, monkery, masses, and prayers for the dead, purgatory, invocation of saints, and of the virgin Mary, holy water, festivals, processions, pilgrimages, vigils, Lent, pretended miracles, exorcisms, consecrations, confirmations, extreme unction, and the like. They condemned the use of liturgies, especially in an unknown tongue. They condemned the mystical or allegorical interpretations of Scripture. Most of all, they condemned, the wicked lives of both people and clergy in that worldly communion. Do we wonder they were persecuted?

Their enlightened views of liberty of conscience .- "They affirm," says the inquisitor, "that no man ought to be forcibly compelled in matters of faith." On this point, as also on the next, they were far in advance of the reformers, Luther and Calvin.

Their just ideas of the nature and character of a church of Christ.—" That is the church of Christ which hears the pure doctrine of Christ, and observes the ordinances instituted by him, in whatever place it exists." "The sacraments of the church of Christ are two, baptism and the Lord's supper: and in the latter Christ has instituted the receiving in both kinds, both for priests and people." "We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper, and even necessary, that believers use these symbols when it can be done. Notwithstanding which we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them." Hence

Seisselius remarks, "They say that they alone observe the evangelic and apostolic doctrine, on which account, by an intolerable impudence, they usurp the name of the Catholic Church!" Reinerius also observes, "They declare themselves to be the apostles' successors, to have apostolical authority, and the keys of binding and loosing.—They say that a man is then first baptized, when he is received into their community. Some of them hold that baptism is of no advantage to infants, because they cannot actually believe." On the whole it is evident, that they were, and that too on principle, dissenters, not from the church of Rome only, but from all national established churches. Their church officers, Reinerius says, were bishops, elders, and deacons; but the distinction between their bishops and other elders seems to have been only, that the former were the official pastors of the churches.

That they understood and practised immersion as baptism is evident, but whether they generally practised infant baptism has been long a matter of dispute. The words of Reinerius seem to imply that in his time, (1260) they were of different opinions on this point. The modern Waldenses in the valleys of Piedmont, do practise it; but they have so changed in many points since their amalgamation with the Calvinists at the Reformation, having also received their pastors from them since 1603, that nothing decisive can be hence inferred. Dr. Murdock thinks that the followers of Peter Waldo universally practised infant baptism; but he gives us no authority for this opinion. The only one of their ancient writings which sanctions it is the Spiritual Calendar; but this, if genuine, is of doubtful date. On the contrary, all their other writings, from the Noble Lesson, in 1100, down to their Confession of Faith, in 1565, Dr. Gill affirms to be in favor of the baptism of believers only. It is at least certain, that the Cathari, the Paterines, the Berengarians, the Arnoldists, Petrobrusians, and Henricians, i. e. the earlier Waldenses, as far as history testifies, vehemently opposed infant baptism. That there were, on the other hand, many among them in after years who adopted the practice, is, in view of all the facts, highly probable. Mr. Jones, in his preface to the fifth edition of his History, says, that the Waldenses were Anti-pedobaptists, i. e. Baptists. Mr. Milner, after saying, "I cannot find any satisfactory proofs that the Waldenses were in judgment Anti-pedobapists strictly," concludes thus: "I lay no great stress on the subject; for the Waldenses might have been a faithful, humble, and spiritual people, as I believe they were, if they had differed from the general body of Christians on this article."

However this point be decided, it is now generally acknowledged that the Waldenses were the "witnesses for the truth" in the dark ages, and that they gave the first impulse to a reform of the whole Christian church, so called.

PERSECUTIONS, ETC.

For bearing their noble testimony against the church of Rome, these pious people were for many centuries the subjects of most cruel persecutions; and in the thirteenth century the Pope instituted a crusade against them, and they were slaughtered with a fury perfectly diabolical. Their principles, however, continued unsubdued, and at the Reformation their descendants, in number eight hundred thousand, were reckoned among the Protestants, with

whom they were in doctrine so congenial.

Some united with the Lutherans, others with the Calvinists, and others still with the Anabaptists of the better sort, afterwards called Mennonites. "The modern Mennonites," says Mosheim, "not only consider themselves as the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic heads of the Romish church, but pretend, moreover, to be the purest offspring of those respectable sufferers." Mosheim partially concedes this claim, though Dr. Murdock contests it, by some bold, and we think, unwarrantable assertions. On this point see Ward's Letters, where the descent of the Mennonites from the ancient evangelical Waldenses, is fully acknowledged by the highest living authority in the Reformed church of Holland.

In the seventeenth century, the flames of persecution were rekindled against them in Piedmont, by the cruelty of Louis XIV., 1655 and 1685. In the last, at the revocation of the edict of Nantz, about fifteen thousand perished in the prisons of Pignerol, besides great numbers who perished among the mountains. They received, afterwards, the powerful protection and support of England, under William III. Still the house of Saxony continued to treat them as heretics, and they were oppressed by a variety of cruel edicts. But we have not space here to enter into the heart-rending particulars, nor into the details of their subsequent

history, their expulsion, return, changes, declension.

When Piedmont was subjected to France, in 1800, the French government (Bonaparte being first consul) placed them on the same footing of toleration with the rest of France; but on the return of the king of Sardinia to Genoa, notwithstanding the intercession of lord William Bentick, the old persecuting edicts were revived in the end of 1814; and though they have not been subjected to fire and fagot, as aforetime, their worship has been restrained, and they were not only stripped of all employments, but by a most providential circumstance only saved from a general massacre. Since then they have been visited by some pious and benevolent individuals; and the number of the Waldenses (or Vaudois) has been taken at nineteen thousand seven hundred and ten, besides about fifty families residing at Turin; in all twenty thousand. But, alas, "how has the gold become dim!"

The reader who wishes to enter more fully into the history and principles of this interesting people, in addition to Jones' judicious and valuable History—which is the safest as well as the most complete account of the ancient Waldenses,—may consult the following works: Maclaine's and Murdock's Mosheim; Milner's History of the Church of Christ; Sismondi's History of the Crusades against the Albigenses; Ivimey's History of the Baptists;

Benedict's do; Gill's Works; Ward's Farewell Letters; History of the United Brethren; Gilly's Narrative; Akland's Sketch, and History; Jackson's Narrative; Dwight's Travels in Germany; and the Encyclopedia Americana. The last six works are chiefly valuable in reference to the modern Waldenses; from whom, in consequence of their connexion with the churches of France and Geneva, much of the glory of their earlier days of scriptural simplicity is departed. Their declension is no more strange and melancholy, however, than that which occurred in the primitive churches within two hundred years after the Apostles, and among the Dutch Baptists, within two hundred years after the death of Menno. O for another Peter de Bruys!

Let the Baptists of this age take warning, and cleave to the

word of God alone for ever and ever.

MORNING THOUGHTS.

'Tis morning, and the day before me spreads,
In soft and tranquil beauty. The bright sun
His earliest smile upon my casement sheds,
As if to call me forth, with him to run
The glorious race of DUTY. I've begun,
But know not if with him, the day I close.
Some day must be my last! and oh, what one!
It matters not to me. My soul foregoes
All wishes, save that conscience feel a pure repose.

But such repose, ah! how can I enjoy,
Unless my heart glow with that holy love,
Which prompts the burning Seraph to employ
His glorious powers in yon bright world above,
In the blest service of the God of Love?
O may my spirit kindle into flame!—
Wise as the serpent, harmless as the dove,
Be my pure fervor for my Saviour's name:
O that my love might answer His endearing claim!

That, that, will never be upon this earth!

Where imperfection holds lamented sway;

Where but in part we know His sacred worth;

Where fierce temptation hovers o'er his prey.—

Pierced with a thousand wounds from day to day,

My soul had perished, but the balmy blood

Of Calvary was applied. I hold no play

Henceforth with sin. Along the heavenly road,

Radiant with thine own steps, I follow Thee, my God!

MEMOIR OF PRESIDENT DWIGHT OF YALE COLLEGE.

Dr. Dwight, president of Yale College, (Conn.) was one of the few men, who, by uncommon powers of mind, united with sincere piety, by peculiar incidents of life, and by having exerted a commanding influence on the interests of the public, have given their names as a treasure to the Christian church, to this country, and

to posterity.

He was born in Northampton, (Mass.) May 14, 1752. His father was a respectable and opulent merchant, a man of sincere und unaffected piety, of excellent understanding, and unexceptionable character. His mother was the third daughter of the celebrated Jonathan Edwards, pastor of the church at Northampton, afterwards president of Nassau Hall. She was a woman of vigorous and discriminating intellect, and for extent and variety of knowledge, has rarely been exceeded, by any of her sex in this country. "It was a maxim with her, the soundness of which, her own observation through life fully confirmed, that children generally lose several years in consequence of being considered by their friends, as too young to be taught." She began therefore the instruction of her son, almost as soon as he could speak, and such was his eagerness and capacity for improvement, that he learned the alphabet at a single lesson; and at the age of four, could read the Bible with ease and correctness. father's example before him, enforced and recommended by the precepts of his mother, he was sedulously instructed in the doctrines of religion, as well as the whole circle of moral duties. She taught him from the very dawn of his reason to fear God, and to keep his commandments, to be conscientiously just, kind, affectionate, charitable and forgiving, to preserve on all occasions and under all circumstances, the most sacred regard to truth, and to relieve the necessities, and supply the wants of the poor and unfortunate. She also aimed at a very early period to enlighten his conscience, to make him afraid of sin, and to teach him to hope for pardon only through the righteousness of Christ.

The impressions thus made upon his mind in infancy, were never erased."* His biographer adds, "Her school-room was the nursery. Here he had his regular hours for study as in a school; and twice every day, she heard him repeat his lessons. He was then for limited periods, permitted to read such books as he chose." He often, at these times, read over the historical parts of the Bible, and gave an account of them to his mother. The minutest incidents in them, were thus deeply and distinctly fixed in his memory; and to this circumstance, we are probably indebted for his epic poems, "the Conquest of Canaan," if not for his fine

^{*} His mother declared a short time before her death, that she did not know the instance in which he ever disobeyed a parental command, or failed in the performance of a filial duty.

Dissertation on the History, Eloquence and Poetry of the Bible,"

which at the age of twenty procured him so much honor.

From the age of six to twelve,* he made such rapid and extraordinary advances in every kind of knowledge, that he would have been ready for admission into Yale College at eight; and when he actually did enter at thirteen, he was already master of history,

geography, and the classics.†

The last two years of his college life, he devoted fourteen hours each day to close study. His acquisitions were very great; but his sight was irreparably injured by this excessive application. He was graduated in 1769, among the first of his class. For two years afterwards, he taught a grammar school at New Haven with great reputation. His time here was regularly divided, and occupied,—six hours each day in school; eight in close and severe

study; ten in exercise and sleep.

In 1771, he was chosen tutor of Yale College, a station which he filled for six years with such distinguished ability and success, as to form a new era in the history of the College. Besides other studies, he carried his class into Newton's Prencipia; himself demonstrating in course all but two propositions in that profound and elaborate work. In the second year of his tutorship, he made an experiment, how far the necessity of exercise might be avoided by abstemiousness, which nearly proved fatal to his constitution. For six months he restricted himself even at dinner, to twelve mouthfuls; when not feeling satisfied, he, without increasing the quantity, confined himself wholly to vegatable food. The consequence of this diet, at the end of a year, was, that he had nineteen severe attacks of the bilious colic, in the space of two months; and was reduced so low, that to save his life, he was compelled to walk, the next twelve months, upwards of two thousand miles, and ride on horseback, upwards of three thousand,-a lesson of the last importance to every aspiring student, who is tempted to set aside the order of nature, established by Supreme Wisdom and Good-Perseverance in systematic exercise confirmed his health for forty years.

Mr. Dwight was twenty one years of age when, under the deep conviction of sin, his lofty spirit bowed in humility at the foot of the Cross. He united with the church in the Summer of 1774. It was, at this time, his intention to pursue the practice of law, toward which his studies were accordingly directed. In March, 1777, he was married to Miss Mary Woolsey, daughter of Benjamin Woolsey, Esquire, of Long Island, by whom he had eight sons, six of whom survived him. In May, of the same year, the College

was broken up, in consequence of the war.

^{*} While listening to the conversation in his father's house, on the character of the great men of the age, both in the Colonies and in Europe, his youthful emulation was strongly excited; "and he then formed a settled resolution, that he would make every effort in his power to equal those, whose talents and character he heard so highly extolled."

[†] Yet near the close of life, and in full view of eternity, in an address to his students, he makes this ingenuous and monitory confession in regard to his motives,—"I have coveted reputation, and influence, to a degree which I am unable to justify."

In June, he was licensed as a preacher, by a Committee of the Northern Association, in his native county of Hampshire, Mass. and commenced his labors in Kensington, (Conn.) a parish of Weathersfield. At this time, the students, ascertaining the existing Head of the College would resign, drew up and signed, as a body, a petition to the Corporation, that he might be elected to the Presidency. By his own interference alone, it was stopped. Full of generous enthusiasm for his country, he joined Gen. Parson's Brigade at West Point, as Chaplain, in October, 1777. While discharging the duties of this office, he wrote several popular patriotic songs, among which, his "Columbia" had a brilliant and happy effect. Here also he enjoyed the friendship of Washington. But the death of his father, the next year, induced him to leave the army, and devote himself to the care of his mother and her numerous family, at Northampton; which he did for five years, laboring personally on a farm, superintending a school of great celebrity, and preaching also occasionally in Deerfield, Westfield, and South Hadley. His income he generously expended in the support of the common family. In 1781, and 1786, he was a member of the Massachusetts Legislature; and by his personal influence obtained a grant for Harvard University.

"Politics," it has been recently said, by a distinguished American statesman, "are, beyond all dispute, the master topic of the day." Was this less true in 1783? Yet, with the most flattering inducements to devote himself to public employments, and against the earnest solicitations of distinguished and even pious friends, who wished him to take a seat in Congress, Mr. Dwight, from a decided conviction of its superior usefulness, gave himself up to the service of God, in the Gospel Ministry; correctly judging that man is of infinitely higher importance in his moral and religious relations, than in either his legal or political. He was accordingly ordained, Nov. 5, 1783, minister of Greenfield, a parish of Fairfield, (Conn.) where he remained for twelve years. Here his small salary made it necessary for him to open an Academy, which was filled with pupils of both sexes, and attained an unexampled reputation. Female education, in particular, was carried to an extent before unknown. Probably to the exertions and influence of no one individual, are the ladies of our country so much

indebted.

In 1787, he received the degree of D. D. from the College of New Jersey. In 1791, he succeeded in effecting an intimate union between the Congregational and Presbyterian churches throughout the United States, the influence of which has been to this day

exceedingly beneficial.

But it was not until 1795, that he was fixed in the station, where his talents and attainments found their full expansion and proper scope. The death of the Rev. Dr. Stiles at that time, was the occasion of his being unanimously appointed to the presidency of Yale College, which thenceforward became the theatre of his genius, and the centre of his widely diffused usefulness. In

addition to his duties as presiding officer, he voluntarily officiated as professor of Belles-Lettres and Oratory, and was appointed also professor of Theology. His accession to office was at a period when, among other evils, Infidelity prevailed among the students, to such an extent, that a large proportion of the class he first taught, had assumed, and were familiarly known, by the names of the principal French and English Infidels. But Dr. Dwight was soon favored with an opportunity, in forensic debate, of entering, with all his powers of reason and eloquence, into the defence of Christianity. "The effect was electrical. Unable to endure the exposure of evidence and argument, Infidelity fled from the retreats of learning, ashamed and disgraced."

Such was the success of his peculiar system of discipline and instruction, that the number of students rose, during his Presidency, from 110 to 313; an increase, probably, without a parallel in the history of similar institutions in this country. Yet, notwithstanding the vigor of his administration, such was its parental mildness, that his pupils familiarly spoke of the President, under the honorable appellation of "The Young Man's Friend."

Dr. Dwight's method of preaching was—to write the heads of his discourse, and the leading thoughts of which it was to be composed, and to fill up the body of it at the time of delivery. While at Greenfield, he in this manner prepared and preached a course of lectures on Systematic Theology, in about one hundred sermons; and at New Haven, went through them twice in the same state, frequently adding to their number, until they amounted to one hundred and seventy-three, when, by the aid of an amanuensis, they were written out, and finished in 1809; but they were not published until after his death.

In 1796, he commenced journeying in the College vacations of May and September, through New England and New York, and continued this practice till the last year of his life. From the notes taken in these journies, and afterwards written out for the gratification of his family, originated his celebrated book of "Travels." The last journey was in September, 1815, when he proceeded as far as Hamilton College, near Utica, (N. Y.) In February, 1816, he was seized with a most threatening diseasean affection of the bladder; and in April, was deemed past recovery. But in June he seemed better, and preached again in the College chapel. His disease, however, was only mitigated, and not removed; and, from its agonizing severity, made frightful ravages in a constitution, the vigor of which, had given reason to hope for the long continuance of his invaluable life and labors. November 27th, he caught cold, while hearing the Senior Class, and did not go out again. He still continued to hear the Theological Class, at his own house. "Their last recitation was only a week before his death: his sufferings were extreme; his debility scarcely permitted him to utter himself at all: but again his mind abstracted itself from its sympathy with an agonized frame; and in a discourse of one hour and a half, on the doctrine of the Trinity, he reasoned and illustrated, in the most cogent and interesting manner, and left an indelible impression on the minds of his pupils. It was his last effort in his delightful employment of instruction." On the 11th of January, 1817, he expired, at the age of sixty-five.

We know of but one instance that has occurred in this country, in which such extensive public expressions of sorrow for the death of any individual, or respect for his memory, has appeared. And no wonder. "He was, indeed," in the language of one of his pupils, "a father to New England—her moral legislator."

As a man of genius, his talents were of the first order, and capable of almost universal application. "Industry was one of his most striking characteristics; but it was the industry of a mind conscious of its powers, and delighting in their exercise. Never was a mind under better discipline. In one particular, he excelled most men of any age,—in the entire command of his thoughts In one instance, a pressing necessity obliged him to dictate three letters at the same time. He did so. Each amanuensis was fully occupied, and the letters needed no correction but pointing."

As an instructer of youth, he assisted in the education of between three and four thousand pupils. In this department, he

was, perhaps, without a rival.

As a preacher of the gospel, his sermons were characterized by originality of conception, lucidness of arrangement, intelligibleness of style, and constant regard to practical effect. "Unconfined by notes, the whole field of thought was before him. Into that field he entered, conscious where his subject lay, and by what metes and bounds it was limited; and enjoying also that calm self-possession and confidence of success, which trial alone can give, and which every successive effort had only served to increase. Of his eloquence, as with most other great orators, few can judge correctly but those who have heard him. They will never forget him, either in this world or the next. To simplicity in manner and matter, he added dignity; to ease, he added energy; to fervor, he added humility. Preaching, too often, seems with ministers the work of a day, or an hour; but with him it was the work of eternity. He preached as a sinner and dying man himself; he preached as in the presence of God and of the spirits of just men made perfect; he preached as though he saw his crown of glory ever before him, as though he heard the Saviour saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Nor did he preach in vain. Multitudes, especially of his College pupils, will be his joy and his crown. Indeed, a single sermon of his, on Jer. viii. 20, has been known, on four different occasions, to have been divinely blessed to produce an extensive revival of religion.

As a professor of Theology, the "system" which he has left behind, is his best monument. It is composed of a series of sermons that cost him vast labor and research. Their primary object is to explain and enforce the great truths of Theology; their second, to enforce them on the conscience, and show their practical influence on the heart and life. In this respect, they are the best model for Theological Lectures, and their popularity is as deserved as it is great. They are not free from faults; the sermons on Baptism especially, are not worthy of his greatness; but, as a whole, it is admitted, generally, to be the best System of Theology that has yet appeared in the English language, or.

probably, in any other.*

As a man and a Christian, his distinguishing traits were, the richness of his conversational stores,—the purity of his sentiments and language,—the most conscientious regard for the truth,—the most delicate attention to the decorums of society,—unceasing charities,—sincere, constant, and fervent friendship,—independence and decision of character,—evangelical catholicism,—eminent disinterestedness,—subdued passions,—and the interest which he took in the great and splendid Christian charities, which characterize the present era,—an interest which was extinguished only with the lamp of life. To enumerate the various literary, charitable, and pious institutions, which he was active in founding or promoting, would be a laborious task. By his exertions and influence, aided by those of other distinguished men around him, "The Connecticut Academy of Arts and Sciences,"—"The Missionary Society of Connecticut,"—"The American Board of Commissioners for Foreign Missions,"—"The Andover Theological Seminary,"—and "The American Bible Society,"—besides various minor institutions were originated and established.

In the nearest relations of private life, as a son-a brother-a husband-a father-a friend and neighbor-President Dwight was a rare example of almost every thing desirable and lovely. Under trials well calculated to determine the character, his life was a steady course of submission, and cheerfulness, and affectionate endeavors to make all around him happy. "Those who witnessed his sufferings during the last two years of his life, were not more struck with their severity, nor with the fortitude which he discovered under them, than with the marked effect of them upon his mind. Accustomed for many years to the daily contemplation of death, he now witnessed its gradual approach with serenity and peace. In the midst of his sorrow, he found consolations that were neither few nor small. He grew continually more and more humble, gentle, meek, and resigned; more and more disposed to give up every trust but in his Saviour. Though his intellect retained all its vigor, yet his temper became, in an eminent degree, that of a lovely child. His affections were exquisitely tender. Their native character seemed entirely gone, and they resembled

^{*&}quot; Religion he viewed as having its seat only in the heart; and all men by nature as entirely destitute of it, and remaining so voluntarily, until renewed by God, the Holy Ghost. Wherever it existed, he supposed it to be comprehended in love; and proved to exist only by the fruits of love visible in the life." These vital sentiments pervade his Theology, and are unfolded fully in the sermons on the Nature of Faith, Regeneration, and the Two Great Commandments.

the affections of heaven. His views, his hopes, his purposes, and his joys were heavenly; and nothing terrestrial seemed to remain but his earthly tabernacle, which was just ready to be laid in the grave, there to rest in hope." On the bed of death his last accents were those of prayer and adoration. While listening to the latter verses of the eighth of Romans, and seventeenth of John, which at his request were read to him, he exclaimed in the fervor of pious emotion, "O, what a glorious apostrophe!" "O, what triumphant truths!" Happy they, whether living or dying, whose heart bears the like testimony!

HAMILTON LITERARY AND THEOLOGICAL SEMINARY.

It affords us great pleasure, to be able to give our readers the following brief but accurate notice of this flourishing Seminary. We love our Alma Mater too well, not to dwell with delight upon the evidences of its past usefulness; and we feel most sincerely thankful at beholding the high rank to which it has risen, by steady and cautious yet rapid progress, from its feeble beginnings, fifteen years ago. No Institution of the kind, perhaps, has more eminently experienced the fostering providence of God. The happy hours there spent in the society of the beloved Wade and Kincaid, and other valued brethren, we can never forget. Never can we forget the Christian virtues, kindness and care of our excellent Instructers. May we ever, humbly, as in the sight of God, cherish a deep sense of the responsibilities which such privileges confer. We copy the article from the Christian Watchman.

This institution, established in the year 1820, and commencing with but ten students, and two professors, has within fourteen years grown to the present size, as the largest theological seminary belonging to *Protestants* in the United States. Its students at the present time, are 180 in number, under the charge of eight professors, three of whom have but recently entered upon the discharge of their duties; one of them, Professor Bacon, having been President of Georgetown College, Ky.; another, Professor Eaton, having held a professorship in the same institution; and the third, having held a professor Taylor, having been widely known as an efficient and successful teacher in other institutions. Its graduates have been 140, and 100 others have received more or less assistance from it, in their preparation for the ministry, passing one or two years, and some a shorter period, within its walls.

It claims to be one of the most economical, as well as the largest among our theological seminaries—the expenses of a student annually, for board, room rent, and washing, as well as tuition, not exceeding \$53 80. The professors have sedulously limited their own expenses, and contented themselves with stipends narrow and inadequate. To this fact, to the self-denying sacrifices of a few among its friends and original founders, and to the rigid economy observed in all its charges, it is owing, under the favor of God, that it is now possessed of a farm of 130 acres, in the town of Hamilton, Madison Co. N. Y.—three large stone edifices—two for purposes of instruction, and one used as a boarding-house—

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and yet its whole expenses, from its institution until the period of its last semi-annual meeting of its directors, in November, has not

far exceeded \$100,000.

To provide for the health of the students, as also to aid them in procuring the funds requisite to defray their expenses in the seminary, they are engaged, at hours, not interfering with their studies, in manual labor. Some are employed in the workshop of the institution, others labor upon the farm, and several are occupied in quarrying stones. The results of such employment are most evident and gratifying. The general health of the seminary is improved, and instances are much rarer than they formerly were of young men, whose bodily strength has been broken down by the sudden change from habits of active exercise to those of secluded and severe study. Where a student fails to obtain the whole amount of his bills, his notes are received in payment at the end of each term. With the practice of the most rigid frugality, it has been impossible to avoid all debt. The institution found itself in arrears, last November, to the amount of \$3,000 to its treasurer. It has constantly new and pressing calls for admission, and, before the year is completed, will probably number 200 students.

Although under the patronage and conduct of the Baptist denomination, the institution is not confined in the offer of its advantages to that community. Pious young men of evangelical churches, possessing, in the judgment of their respective churches, gifts for the ministry, are admissible to its privileges; and some

students of other denominations are now in the Seminary.

It is, however, a Theological institution, or, in other words, does not receive young men as do our Colleges, without reference to their religious character and destination in life. The standard of education has been continually raised, with the growing funds of the institution, and the rising demands of the churches. The course includes now a full classical one, equivalent to that afforded by most of our colleges, in addition to a system of Theological Instruction, similar to that pursued in our most approved Seminaries. It should be added that 33 of the present students are beneficiaries, and that the Seminary cancels the notes of all the stu-

dents who enter the missionary field.

To that field some of its first alumni were sent. Amongst the early recipients of its advantages were Wade, (lately in this country,) who gave to the Karens a written language; and the fearless and devoted Kincaid, who, with the gospel in his hand, is knocking at the imperial gates of Ava, and asking admission for Christ and his Word. These faithful missionaries owe to the Hamilton Theological Seminary all their literary and theological culture. In all, seven of its alumni have gone to the Burman empire,—seven have gone to the valley of the West,—and twenty of the present inmates of the Seminary are contemplating the field of Foreign Missions, as the scenes in which their years and strength shall be spent, and will, we trust, write the history of the Seminary upon the face of many lands now given over to heathenism.

DR. WISNER, ON THE GOSPEL COMMISSION.

The following important note on Luke xxiv. 36—48, we take from the first volume of the Comprehensive Commentary. It was written by the late Rev. Dr. Wisner; and, in addition to its intrinsic value, derives a new and mournful interest, at the present time, from the recent decease of its excellent author. The deep reflection and sound judgment it displays, and the important conclusion which it developes, give it the strongest claim upon the attention of the Christian community.

Ed.

"There are three or four instances recorded, of the risen Saviour's delivering to his disciples the substance of his last great command. (Matt. xxviii. 19, 20.) If the instance recorded by Mark xvi. 14-16, is the same as that at Luke xxiv. 33-48, and John xx. 19-25, there are but three; if not, there are four. but three, in all the instances, if but four in all the instances but one, He addresses it to his other disciples, as well as to the eleven apostles, and to all alike. The first instance is that recorded by Luke and John, (and perhaps by Mark also,) when he appeared to his assembled disciples, on the evening after his resurrection, when, Luke says, (xxiv. 33,) 'the eleven were gathered together, and those that were with them; ' i. e. the other disciples then at Je-And, as they were listening with wonder to the account of the two who had just returned from Emmaus, 'Jesus himself stood in the midst of them.' And, as he had said to them all alike, 'Peace be unto you,' so, also, he said to all alike, 'Repentance and remission of sins must be preached in my name among all nations; and ye are my witnesses of these things.' The second instance, is that recorded by Matthew, xxviii. 16—20, and referred to by Paul, (1 Cor. xv. 6,) when, according to an appointment made before his crucifixion, (Matt. xxvi. 32, Mark xiv. 28,) and renewed after his resurrection, (Matt. xxviii. 7, Mark xvi. 7,) He met the whole company of his followers then on earth, -above five hundred brethren, doubtless, to make them some important communication, in which they, and those who should come after them, were deeply interested. 'And he came and spake unto them,' addressing all alike, 'All power is given unto me in heaven, and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.' The third instance, was when He 'led them out as far as Bethany,' and to the whole company who witnessed his ascension, which, there is reason to think, includes the greater part of the hundred and twenty disciples then at Jerusalem. (Acts i. 6-15). He said to all alike, 'Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.'

We are not, then, from the Saviour's last great command, to derive, by inference merely, the duty of private Christians, as well as ministers, to be engaged in the work of evangelizing the world, arguing that ministers must be sent, and aided, and sup-

ported in the work, by the church. That command imposes the duty on private Christians, as well as ministers; on all Christ's disciples in the same direct and impressive manner. Not that all are to go forth to the unevangelized nations, and preach and baptize; but that all, in their appropriate spheres, are to labor efficiently and constantly, making it a governing aim in all their pursuits, for the conversion of the world. The command, however, from the very nature of the duty enjoined, has a special application to ministers. And if the instance of its delivery, recorded by Mark, is distinct from that recorded by Luke and John, it was, in one instance, at least, addressed, and with peculiar emphasis, to the eleven apostles. Ministers, then, wherever stationed, should make it the grand object of their labors and efforts, that the influence of the Gospel may be extended over the earth as speedily as possible. And, in reference to the question, where they shall be stationed, how did the divinely guided apostles understand and execute their commission? As directing the first, to evangelize thoroughly Judea, and then the next contiguous countries, and then the next, and so on, till the whole world shall be brought under the influence of the Gospel? Just the reverse. To begin, indeed, at Jerusalem; but to go forth, as speedily as possible, into every country, and kindle up, in stations scattered among all nations and tribes, the light of the world. And this commission, thus correctly interpreted, is the commission of ministers of all ages. It is not, then, as is commonly done, to be taken for granted, by those who come into the ministry, that they are to remain in their own Christian land, unless a case of duty can be made out for them to go to some unevangelized people; but it is to be granted, that they are to be employed in conveying the Gospel to some destitute people, unless a case of duty can be made out for them to remain in their own already Christian country.''

THE VISION OF GOD.

Where am I now?—Before the eternal throne, And in the immediate presence of that God, All whose concentred glories round me burn, Like a consuming fire. The cerements Of earth are gone. Mortality dissolves, And leaves me spiritual, immortal, lone, Before the Infinite Presence!—

The face of cherub and of seraphim Fade in this awful brightness. Every sound Of voice and harp is hushed, that lately rung Around me in mid heaven, as I passed through Their endless ranks, to be alone with God!—Now the dread veil is passed. I am all eye, All ear, all intellect, all consciousness; Nor can I close the eyelids of the soul One moment, to shut out the dazzling blaze Of this excessive glory.—

Earth! earth! earth! Thou never gavest me aught resembling this, In all thy lighted fanes and lustred halls; Nor ever glowed in all thy gorgeous suns Light so condensed, glory that may be felt !-I see indeed no shape, nor human form, But my whole soul intuitive perceives The awe-inspiring presence of my Judge. I see no countenance, and yet I feel As if a countenance of majesty, Too awful for my gaze, upon me beams Intense, where'er I turn. I see no eye, And yet a piercing, heart-exploring eye, An eye of dread omniscient purity, Each glance of which goes through my very soul, As sinks the lightning flash into the oak, Seems to be fixed on me from every point Of the surrounding space. O God! I feel, In this most solemn moment, before Thee, As if enveloped in an atmosphere, Or plunged into an ocean of existence, Where all but individuality, The immortal essence of the soul itself. Is lost .-

Unseen, yet seen! Incomprehensible, Yet glorious One ! now I conceive of thee, Not as with mortal senses, when I heard Of thee, but with the hearing of the ear, For now mine eye beholds Thee, and thy hand Engraves the deep impression on my soul, Of thine august existence. Round me roll, In living glory, all thine attributes, Swayed by the Spirit of eternal love, Whose softest breath to ecstacies of joy Wakes all the chords of heaven. Eternity Is but the shadow of thy blessed life !-There is no searching of thine understanding, Where the ideas of all things, present, past, Distant and future, intricate and clear, All natural, moral, human, and divine, Sublime and beautiful, profound and vast, In the deep scheme of infinite Providence, And the yet deeper mysteries of grace, Revolve serene in holy harmony.

Blessed and only Potentate! All things,
After the counsel of thy perfect will
With infinite ease Thou workest. To create,
Adorn, uphold, direct, destroy or save,
Thou hast but to decide, and it is done!
On Thee all nature hangs. Thou sowest worlds,
And suns, and systems, through the fields of space,
As doth the husbandman the showering seed.

Great Ocean Fount of Life! from Thee has flowed The innumerable streams of intellect, Being and beauty, holiness and joy; Thyself all beauty, joy, and holiness! Essential love! essential purity! Guilt's stern avenger! Virtue's steadfast friend!—

Holy alike, in heaven, on earth, in hell, Darkness and stain hath not a place in Thee!

O Thou, my Judge! omnipotent and just,—
Thou whose eye kindlest universal day
Throughout the regions of the universe!
In the dread light of this thy countenance,
In which I stand conveloped, Thou hast set
My secret sins.—Oh, spare me!—I repent.—
Oh, sprinkle me with the atoning blood
Of the great Sacrifice! I see them now,
As they appear to Thee,—unvarnished, dark,
Defiling, damning!—But, oh! do not say,
Unpurged, unexplated, unforgiven!

REVIEW.

A Sketch of Chinese History, Ancient and Modern; comprising a Retrospect of the Foreign Intercourse and Trade with China. Illustrated by a new and corrected Map of the Empire. By the Rev. Charles Gutz-Laff. In 2 vols. New York: John P. Haven. 1834. pp. 312, 280. 12mo.

At this moment, there does not exist, upon the face of the earth, so interesting a missionary field as China. Even India, with her countless tribes, and yielding castes, and our beloved Burmah, with her awakened millions, her thrilling recollections, and her cheering prospects, in point of real magnitude and solemn import, must yield to this. An empire of 400 millions of souls (for, according to Mr. Gutzlaff, the population of China is little short of this) drowned in superstition and sin, demands the attention, the sympathy, the prayers, the efforts of the whole Christian world. So large a portion of Christ's inheritance, still unclaimed for him, is a fact to rouse all the slumbering energy of Christian zeal. The subject is not one to be coldly glanced at, and forgotlen. It must be presented to the attention again and again, till it makes an effectual lodgement in the heart of the church. Notwithstanding, therefore, the facts that were laid before our readers in the number for February, in the review of Mr. Gutzlaff's Voyages, we gladly avail ourselves of the opportunity presented by the appearance of the new work at the head of this article, to say something more of this vast field for missionary enterprize and

We have read this work with interest. A good popular History of China, derived from authentic sources, and presented in a form generally accessible, has been for years a desideratum. Of late, indeed, it has become a want deeply felt. The interests of commerce, as well as those of Christianity, to say nothing of the interests of science, demanded it. Mr. Gutzlaff has endeavored to

meet this demand. Those who, like the reviewer in the Asiatic Journal, have complained of a disappointment in these volumes, should rather blame themselves for expecting a kind and extent of information that was never promised. We feel ourselves (and we believe we speak the sentiments of the public generally, both commercial and Christian,) too much obliged to Mr. Gutzlaff, for the information he has given us, to complain because the limits he had prescribed to himself did not allow him to give us more copious or curious details. Every part of his volumes, it is true, has not been to us alike interesting, and we have found a repetition in other forms, of some facts contained in the introductory and concluding chapters of his former work; but this was unavoidable, and we believe the author fully justified in saying, that these volumes will "convey a more correct and extended view of the internal history of China, and of her foreign intercourse, than has

ever yet been given to the public."

After a chapter of geographical remarks, another on the government and laws, and a third, on the character, usages, industry, language, and sciences of China, Mr. Gutzlaff enters, in his fourth chapter, upon the History, properly so called. This he divides into four periods-the mythological era, from Pwa-koo, to the death of Te-shun, on which no real dependence can be placed -the ancient history, from the Hea to the Han dynasty, 2207 B. C. to A. D. 253-the middle ages, from the Tsin to the Yuen dynasty, A. D. 264, to 1467—and the modern history, from the Ming dynasty, to the present time, A. D. 1363, to 1833. The political history of these periods occupies about 300 pages, extending about 40 pages into the second volume. Fifty pages of the second volume are next devoted to an account of the Propagation of the Gospel in China, from the earliest period, by the Apostles, the Nestorians, the Roman Catholics, and the Protestants. The remainder of the volume, about 190 pages, including the Appendix, is occupied with an account of the Foreign Intercourse with China.

It will be noticed, that Mr. Gutzlaff begins the ancient history of China, as far back as the year 2207 before Christ, i. e. only 141 years after the Flood, the tradition of which is preserved by Confucius, in the Shoo-king, as having occurred in the mythological reign of Yaou, a period not varying materially from the Scriptural Chronology. Even this, is a higher date for the ancient history, than Malte Brun thinks belongs to the origin of the empire. Mr. Gutzlaff follows Confucius, though he admits there is ground for doubt, and many perplexities, in the Chronology, down to the reign of Ping-wang, in 770 before Christ. Even if we adopt the early date of 2207, there is nothing in the antiquity of the Chinese empire to uphold the argument against the Scriptures, of which certain infidels have made their boast. But the remarks of Malte Brun are of too great weight to be overlooked in settling this "Ten centuries after this, (the reign of Iao or Yaou,) we find the princes of China moving from province to province, accompanied by all their subjects, nomadic like themselves, and living all alike, in the caves of the rocks, or in cabins of earth. In the time of Confucius, the whole of China, south of the Blue River, was still a desert. Nothing in the Chinese annals of that period affords any evidence of a great nation. There is no authentic monument to attest the power of those who erected it. The books, written on very brittle paper, and very frequently re-copied, can give no information worthy of our confidence.—We must, then, with the learned among the Chinese, give the history of China no farther extension than eight or nine centuries, at most, before Christ. The hypothesis which finds it entitled to any higher antiquity, owes its origin to the caprice of some modern literati, and the vanity of the emperors."*

The remarks of Malte Brun, it will be observed, do not apply to the original settlement of China, but to the formation of the empire. We may therefore allow to its settlement a much earlier date. That it was settled from the west, is admitted on all hands, and probably not long after the flood. We incline to the opinion of those who suppose Noah himself to be the founder of China. The evidence in its favor may be found in the Encyclopedia of Religious Knowledge, under the article Noah. The traditions of Yaou, highly colored as they are, and mingled with fable, are probably traditions of Noah. But we feel no anxiety to establish

this point, nor do we consider it of any great importance.

The census of China, in the first century of the Christian era, gives a population of about 60 millions; and such were the changes, by perpetual wars, revolutions, &c., that it was at times much lower than this; nor did it amount to 61 millions in the census of 1578, though it probably greatly exceeded this number under the reign of the great Kublai, the founder of the Mongol or Yuen dynasty, in 1280. "Never was there an empire," says Mr. Gutzlaff, "and never, perhaps, was there a conqueror greater than Kublai. Born a barbarian, he was, at his death, the most civilized prince of his time. Alexander, Cesar, and Napoleon, are inferior to him. We consider him as an instrument used by the Lord of Hosts, to bring the most distant nations in contact, and to curb the fury of his savage countrymen. The canals in China speak more in praise of his greatness, than all the statues erected in honor of great heroes; but with him the glory of the Mongol dynasty departed." From 1578 to 1743, a period of 165 years, the population of China increased from 60 to 198 millions. In the following 52 years, it appears to have gained 35 millions, being, in 1795, according to Lord Macartny, 333 millions. The last census, according to Mr. Gutzlaff, gives 367 millions, being an increase of 34 millions in 35 years. From this comparison, it appears that the population of China has been rapidly advancing, chiefly since the reign of the present dynasty, the Mantchoo Tartar, which gained the throne by conquest, in 1644. Prodigious as it now is, let Christians remember that it is advancing at the

^{*} Malte Brun's Geography, Vol. II. p. 93.

astonishing rate of a million of souls every year, notwithstanding the perpetual silent work of death! Is any time, then, to be lost in seeking the salvation of these millions? Has the worth of these souls pressed with sufficient weight on the hearts of Christians? Must not all this vast empire be evangelized, and become one of the most lovely and magnificent portions of the redcemed kingdom of Christ? But one answer can be given to these questions.

We intended, in this article, to give a brief survey of what has been done, from the apostolic age, to our own times, for the evangelization of China, but we must reserve it to a future opportunity. We will only ask of each of our readers, What are you, as an individual, doing for this great object? Have you yet begun to make it a matter of earnest prayer to God? If not, we would affectionately and solemnly impress it upon your conscience. Do not forget, at a throne of grace, 400 millions of perishing Chinese!

THE DEPENDENCE OF SCIENCE UPON RELIGION. A Discourse by Francis Wayland, D. D. Providence: Marshall, Brown & Co. pp. 36. 8 vo. 1835.

The occasion of the discourse, whose title is placed at the head of this article, was the dedication "to the service and glory of Almighty God," of a splendid edifice, recently erected by the munificence of Nicholas Brown Esq. the venerable patron of Brown University. We are glad to see the author again in print, and hope it may be many long years before he claims with Horace, the "spectatum satis, et donatum jam rude." Among the ephemeral productions, that load the table of a reviewer, it is cheering, now and then, to meet with one bearing the marks of originality and independent thought; and to put in such a claim for the effort now before us, would be only echoing the general sentiment of the community.

Without further preamble, we propose remarking upon the plan,

the sentiment, and the style, of this discourse.

I. The plan. None, we hope, need be informed that this is the most important part of a piece of composition, whether it be our purpose to "build the lofty rhyme," or to confine our mental architecture to the lowly prose. Every production must have a beginning, a middle, and an end. There must be a consequential arrangement of the several parts,—a dependence of one upon the other,—a bending of every portion to the furtherance of the one great design,—which shall show in the author's mind, a clear comprehension of some plan of thought. In this way, another rule is complied with—which none can offend against with impunity, whatever be the richness of his diction, or the fervor of his imagination. We mean the great rule of unity—

Denique sit quidvis, simplex duntaxat et unum.

a rule more frequently quoted than understood, and more frequently understood than followed.

The plan of this discourse, we are happy to say, may be severely tried by both of these rules, and not only escape censure, but also claim praise. The proposition, which is the nucleus of the whole, is neatly and curtly stated, as follows: "A right temper of heart towards God, is the true source of all wisdom, ordinarily so called." The dependence of science upon religion, is then made to appear from the consideration of man as an individual, and man as a society. Under the first head, the author has elaborated a very rich train of thought, of which we shall here present a mere bird's-eye view; and leave to the reader the pleasure of contemplating the argument in its full length portrait, when he has time to peruse the entire Its mere leading features are-That the religious spirit is adapted to the advancement of knowledge—That religion has within itself many of the elements by which discovery is facilitated. Among these elements, two are specified, viz.—the acquaintance which religion cherishes with the character of the Author of nature; and the specimens it furnishes to us, of the manner in which that character is displayed. Again: Religion fosters the love of truth. The benevolence of the Christian religion is shown to be an active handmaid in the promotion of science. These are the several germs of thought, which have been cultivated with unusual care, and ramified with much elegance.

Under the second head,—the consideration of man as a society. After some brief explanations, the author adduces two propositions, viz. That science can exist only in an advanced state of society—and that it can advance only with the progress of society. In developing the second of these positions, the author has originated a very beautiful theory to explain certain phenomena in the progress and retrogression of society. We refer to the use he has made of the impulsive and restrictive principles of human nature. We do not mean, that the existence of these principles is a new discovery, but that a very happy use has been made of them, in constructing his theory. And we may observe here, that equal affluence of genius is often shown, in making the known appear new, as in

discovering the new.

The sentiments. These are elevated, manly, dignified, and in some instances solemnly grand, as became the occasion, which as we have already hinted, was the setting apart a noble edifice, for the purpose of collegial prayers, and for the reception of the intellectual treasures which may be hereafter accumulated in the form of all the classics in every language. And not only setting it apart for these uses, but also dedicating it to the service of that Being, without whose blessing mines of thought will be sprung in vain, and fields of knowledge cultivated without harvest. To attempt the abbreviation of these sentiments would be unfair to the author, as he has expressed them with great perspicuity, and polished them with accustomed success. We shall, therefore, content ourselves, with presenting our readers a few specimens, hoping that the beauty of the extracts will lead all to procure a copy of the discourse. The first quotation we shall make, is taken from a passage, in which the author is making the pitiable whine of the

poets, at their loss of the ancient mythology appear in its true light. He refuses to enter the lists indeed with the poets, and battle the question with them, but yet he hurls a paragraph of burning invective against them, which must show that his declining the contest is not owing to any deficiency in his intellectual armory. The passage is as follows:—

"I repeat, however, that, as to the question of fact, I will not dispute with the poets. I have only here to do with their lamentation. Were it the fact that this wide universe, with all its grandeur and loveliness, its wisdom and its benevolence, were created for nothing else than to furnish themes for odes or materials for imagery, there would be reason for sorrow at the annihilation of any thing which seemed so essential to accomplish the object of its existence. But if it he designed for something else; if all the things that are, form one vast volume in which are written on every page, in living characters, the perfections of the Creator; if these outward forms, so interesting from their loveliness, are merely the external signs hung out to attract our attention to the wonders of their internal structure, their complicated relations, and the glorious lessons of generalization which those relations teach,—then, surely, supposing taste has lost something by the absence o. mythology, man has gained more by the presence of religion. And yet more, if the conception of nymphs and satyrs gave an impulse to classic taste, the conviction o. an every where present Deity, our Father and our God, whose character is traced, and whose glories are unfolded to his intelligent universe, by every development of the works of his hand, must kindle to devout enthusiasm, and sustain in unwearied effort, and stimulate to untameable daring, the humble, far-searching, heaven-taught spirit of Christian philosophy."-pp. 15, 16.

The following personification of Christianity is very beautiful, and the figure constructed according to the exactest rules of criticism. It occurs in a passage, designed to prove the fostering influence of religion upon science. The nexus of the figure with the discourse, is the fact that monasteries were the depositories of all existing science, on the morn of the Reformation. Here is the sentence.

"And even at a later period, when the vital spark of piety had departed, and the inanimate form of Christianity was first discovered by the Reformation, she was found with maternal solicitude clasping to her lifeless bosom this first-born offspring of her fondest affection."—pp. 19.

The next paragraph we shall offer to our readers is a very vivid delineation of the effects, consequent upon the superiority of the impulsive over the restrictive principles of our nature. The author's eye was naturally turned toward the French revolution, which he has interwoven in the web of his illustration, so as to present a most glowing picture. How finely the author has blended historical facts with the dictates of a refined and manly taste, all may judge after reading what we here quote.

"But societies can never remain for a long time stationary. If the explosive violence of human passion overthrow the buttresses which bind together the social edifice, the whole fabric will collapse with one overwhelming crash. The natural ferocity of the human heart, stimulated and directed by an intelligence to which it never before attained, and whetted to anguish by the splendors of helpless opulence every where within its physical power; science and the arts furnishing means of destruction before unknown and capable of gratifying to the full the widest love of slaughter; the press, raining down over every land one horrible tempest of fire-brands, arrows, and death, will combine to form a scene of trium-

phant havoc, such as the pen of historian hath never yet described, nor uninspired imagination ever yet conceived. Thus, civilization will be swept a second time from the earth; not, as before, by hordes of barbarians from the north, but by a sanguinary herd of her own degenerate children. Nor is this idea at all chimerical. Within the memory of many of you, this drama has been enacted in the most civilized and polished nations of Europe. France was deluged in blood, her treasures wasted, and the continent, from Moscow to the Mediterranean, was whitened with the bones of Frenchmen, before the turbulence of passion, once ascendant, was brought within the limit of the moral power which existed to restrain it."—pp. 33, 34.

The style. The prevailing characteristic in the style is The conceptions are clear and strong, and lucidly evolved. Probably no single paragraph, or even sentence could be selected, in which an obscurity could be detected. The imagery is not very abundant, though, when introduced, it is done with effect, and in general with a chastened taste. But no human production is perfect. And therefore it will be no disparagement to the discourse, to point out a few defects in style, which may be here and there discerned, and which critical justice and integrity demand should be noticed. Among these blemishes we shall mention a few, and then hasten to relieve the attention of our readers. There is sometimes a heaping of epithets which is designed to impart additional force to the meaning, but by which, the loss of simplicity is incurred. Thus the expression, "visible and tangible language." There would be more simplicity in exchanging this for "sensible language." Under the same rebuke would come the expression, "the splendid drapery of oriental imagery." Besides being replete with epithets, we much question whether "the drapery of imagery" be classical.

There is one figure badly constructed, in the latter part of this entertaining and instructive discourse. We would suggest whether to speak of a "fabric collapsing" be not a jumbling of metaphors. A fabric may crumble, or totter, or fall, but not collapse.*

We just observe, in conclusion, that the word "horology" is used as if it were a science, whereas its meaning is a certain instrument that tells the hour.* But this is the slightest of all blemishes, and requires a polished surface to render it visible.

We have thus sought to examine this production with critical integrity. We recommend it to the perusal of all, especially the young men in our colleges, who have conceived the absurd notion that religion and science are hostile to each other. We can safely recommend to them this discourse, as the antidote to all such moral diseases. They will find in it something to awaken their intellect, gratify their taste, and improve their heart. But we well know, that the efforts of our author do not need to be introduced to public notoriety by the pomp of criticism. His acknowledged ability, and the solidity of his productions, will ever insure to them a general perusal, so long as knowledge is valuable, or piety venerable.

^{*}We think Dr. Wayland sustained by classical usage. See Webster,-Ep.

NOTICES. LITERARY

WEALTH, THE ORDINANCE OF PROV-IDENCE, AND ESSENTIAL TO CIVILIZA-TION. A Sermon preached on the Annual Election, Jan. 7, 1835. By Jon-ATHAN WAINWRIGHT, D. D., Rector of Trinity Church, Boston: William D. Ticknor, and Dutton & Wentworth. 1835. pp. 60. 8vo.

This is a discourse of great ability, and we have read it with high interest and satisfaction. Dr. Wainwright's text is Deut. xv. 11. The poor shall never cease out of the land. After an appropriate introduction, in which the author remarks that the occasion seemed to call for an exhibition of Christianity, in what may be called its "temporal aspect," he proceeds to take up the proposition of his text in three parts. 1. The qualification which the text reasonably admits as applied to different countries and times. II. The vindication of the Divine Benevolence in establishing that inequality of condition which the text implies. III. The suggestion of the proper means by which the evils arising from inequality of condition in the social state may be miti-

gated, if not entirely removed.

Under the first head, Dr. Wainwright shows that inequality of condition is in-separable from the social state, so long as men are born with different degrees of bodily or mental vigor, and are cheered onward, or checked, by a different combination of circumstances through life; and this, without taking into account the inequality originating in the vices of dissipation, prodigality, and improvidence, contrasted with the virtues of temperance, frugality, and prudence. The motives of those who exclaim against this condition of things, are traced to "enthusiastic and short sighted benevolence, or reckless and unprincipled avarice and ambition." He guards us, however, against supposing that this inequality must always be so great as the world has often witnessed, where "exorbitant, heartless and luxurious wealth," on the one hand, has been contrasted with " abject and squalid poverty" on the other. He thinks that the whole tendency of civilized society is to improve in knowledge, virtue, and happiness; and that both reason and Scripture encourage us to hope for a period of social amelioration yet to come on earth, when "such a state as suffering indigence will be unknown" though the distinction of rich and poor, founded, as it is to a certain

THE INEQUALITY OF INDIVIDUAL | extent, in human nature itself, will re-

Under the second head, which is designed to show that this unequal distribution of wealth is essential to the highest political, intellectual, moral, and relig-ious improvement, of such a being as man actually is, the author evidently puts forth all his powers, and sustains his position, by an appeal to some of the most important facts, accumulated by Political Economy from the history of the world, The levelling system of certain political dreamers, who plead for a legal equalization of property, is exposed in all its absurdity, and the murmurs of those who arraign the order of Divine Providence in subjecting men to an inequality of condition by an irresistible law of nature, is powerfully rebuked, by demonstrating that this very law is full of infinite wisdom, and kindness to man. This is a noble argument. The author's style here, without departing from its logical simplicity, often burns with the intense glow of a manly eloquence, and his thoughts breathe a heavenly elevation and sacredness.

That there are real evils connected with the extremes of the present social condition of man, is however admitted by Dr. Wainwright; and, in the third part of his discourse, he points out the remedies to be applied for their removal. He supposes more may be done to this end, by private benevolence and voluntary association, than by legislative interference with the rights of property. The means which he regards as of the greatest importance, are-the promotion of industry, by raising the wages of labor to a liberal standard; the improvement and diffusion of education, especially the reduction of the hours of labor, so far as to avoid over-working, and allow due time, not only for sleep and refection, but for the cultivation of the mind; and lastly, as the most effectual of all, the dissemination of the truths of the Gospel. Christianity, it is shown, has a specific action in lessening the number of the poor, and relieving their wants as soon as known; while, by teaching its disciples that they are the responsible stewards of God's gifts, and that this world is only a preparation for another and better, it counteracts all the injurious influence liable to arise out of the distinctions of property in this transitory world. In the author's conclusion, we cordially coincide. "These evils, after all, are not inherent in the circumstance of inequality of condition, but in the temper of mind with which men view it and submit to it. Now Christianity was expressly

designed to operate upon this temper, to | and graphic. The author seems perfectly renew and purify it, to give it spirituality, and to endow it with virtues for time, and with bright hopes and ample preparations for eternity."

Such views as are contained in this discourse, we regard as fundamentally sound, and the tendency of such sentiments must be eminently salutary. We commend them to the attention of our readers of every class and description.

STORIES ABOUT GENERAL WARREN, in relation to the Fifth of March Massacre, and the Battle of Bunker Hill. By a Lady of Boston. Boston: James Loring. 1835. pp. 112. 18 mo.

This is a juvenile book, written in the form of a dialogue between a mother and her children. Its object is to set the character of General Warren, as a patriot, and man of piety, more fully before the minds of our youth, as an example. This is done by the mother's narrative of sim-ple facts, some of which, it is said, have never before been made public. The devoted, tireless, and fearless spirit of this pro-martyr of his country, animated and sustained as it appears to have been by religious principle, when associated with his early fate, is a theme of thrilling in-terest. Dr. Warren's Oration, on the 6th of March, 1775, is inserted as an appendix; and, from the character of the man, the state of the times, and the cir-cumstances in which it was delivered, is an interesting document.

DOWN THE HILL; or, THE HISTORY OF SAMUEL WODEN. A Story for Boys. By Old Harlo. Boston: Crocker & Brewster. 1834. pp. 136, small quarto.

This is a good book. It is the history of a life, such, alas! as is too often witnessed among us, from the moment when the well brought up, sprightly, happy boy, begins to think it the mark of a gentle-man, a manly, and desirable, and muchenvied attainment, to be able to smoke a cigar, and drink a glass of rum! to the moment when the deceived, degraded, and ruined man, from a drunkard's deathbed, and in the horrors of remorse, departs to another world, there to "give an account of himself to God." It is illustrated by several well designed pictures.

The incidents are extremely natural and interesting throughout. The successive stages in the road "down the hill," are distinctly marked, and traced with a rigorous hand. The style is very simple low price of \$1 a year.

familiar with the lively scenes of boyhood, and is sure of securing the attention of his young readers. Every thread in the meshes of temptation is here laid bare: we see them slowly gathering around the unhappy victim; we hear the reiterated voice of warning which cries from within, and from around him; we see him first shrink—then partially entangled—then awakened, struggling, free, for a moment -then again overpowered, yielding, silencing the voices that warn him of his guilt and danger, and with the bitter and sullen desperation of a hardened heart, swept along with the stream that hears him to destruction-before the weeping eyes of a dying father, a widowed mother, and a heart-broken sister.

Let parents read this book, and let them give it to their boys to read. And may God preserve every boy who reads it, from taking one step in the fearful road

"down the hill."

PROGRESSIVE EXERCISES IN ENG-LISH GRAMMAR. Part I. Containing the principles of Analysis, or English Parsing. By R. G. PARKER, A. M. & CHARLES FOX, A. M. Boston: Crocker & Brewster. 1834. pp. 96. 12 mo.

Mr. Parker is very favorably known by his Progressive Exercises in English composition-a deservedly popular book, which has been reprinted in England. We think as far as we have looked into it, the present work is what is wanted in our schools. A really good English Gram-mar, (unless Smith's Productive Gram-mar be an exception,) in our judgment did not before exist, that is, one adapted well and truly to the business of interesting and instructing youth.

THE MORAL REFORMER, AND TEACHER ON THE HUMAN CONSTITU-TION. Boston: Light & Horton.

This is a new monthly periodical, conducted by Dr. William A. Alcott, a gentleman well known in this community for his active philanthropy, and his talents, especially in writing for the young. Dr. A. is also editor of Parley's Youth's Magazine. The present periodical is devoted to topics of great practical importance, but not much discussed in any other. These topics are treated with great ability, delicacy, and Christian integrity. We think it worthy of a most extensive circulation, and cordially recommend it to every family in our country. It is published at the

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burmab.

AVA.

MR. CUTTER, TO DR. BOLLES.

The following letter will be read with interest. It contains numerous particulars which have not before reached us, respecting Burmese population, territory, toleration, missionary openings, &c. &c.

Ava, Feb. 15th, 1834.

Rev. and dear Sir,

In great haste I wrote you a few lines on the 22d ult., stating the fact of our arrival here, on the first day of the year, which I presume you

will receive in due time.

While on our way up the river, I kept a kind of Journal, mentioning where we stopped, gave tracts, &c. I will also forward a copy of the names of the several cities, towns, and villages in the order in which we passed them, with the number of houses contained in each, as the Burmans informed me. the places are constantly increasing, and others diminishing. The Burmese calculate seven individuals to a house, which makes an immense population between here and Rangoon, on the banks of the river only. Multitudes are to be found a short distance back, and the villages extend the whole breadth of the coun- need a good brick building for the I should think a Missionary would selves. The heat begins to be

be well received, and where there would be a prospect of his laboring successfully. If half a dozen could be stationed between here and Rangoon, each could make short tours. and thus the Gospel be preached to the perishing millions, who otherwise must die without any hope in the Saviour, or any knowledge of the eternal God.

I have put up the press, and have begun to print an edition of the Ship of Grace-because, next to the Catechism and View, that is most needed for distribution here. I have only type enough to set up two octavo pages, and therefore my progress in printing must be slow at present. I am daily looking for some stereotype plates from Maulmein, and when they arrive, I shall print off as many of the Catechism and View, as my little stock of paper will allow. I presume the additional type which Mr. Pearce was requested to send, has arrived in Maulmein, and I shall receive a fresh Some of supply. I believe some paper has also been received there, and I have written for some to be sent up here as soon as possible. When these arrive, I shall be able to supply the Ava market with Tracts.

The press, &c. is in a wooden building, and if a fire should break out, all must inevitably be lost. We There are many places where printing-office as well as for our-

dreadfully oppressive, and the dust and firmly believe that the time has almost intolerable. The room in fully come for the Gospel to be which I am now writing has but one small grated window; and notwithstanding this is the only place through which dust can enter, yet in one hour after cleaning off the boxes, writing-desk, &c. they will become so covered with dust, that one can easily write his name in it. But we are perfectly willing to put up with all such inconveniences, provided we are permitted to stay here, and can have our health. Mrs. C. and myself have both had the fever and ague since we have been here, but through Divine mercy, we have now quite recovered. This was the first sickness I have had since I was two years of age.

Government have virtually given permission for us to print and distribute Tracts, provided we withhold those which plainly expose the follies and errors of their religious Among these they have system. only mentioned the Investigator; and this Tract we have pledged ourselves to circulate no more-(at least, at present.) They know the Gospel of Jesus Christ is preached, and that we intend to print our books in Ava, and they have hinted that they have no objections to our publishing and circulating as many books as we please, if we merely set forth the merits and excellencies of our own religion. These remarks were made at the Ill-woot-dau (High Court of the empire) on the morning of the 13th. Some further account of which, Mr. Kincaid will give you.

From this event we feel encouraged, inasmuch as it seems to show that the Government fully understand our object in coming here, and that it is our intention to remain; and furthermore—that at present they have no intention of sending us away. If they felt a desire to have us leave, it seems to me they would have made the distribution of Tracts, which, (as they said,) abused their religion, a sufficient pretext for ordering us away, without any further ceremony. I do humbly trust, If persecution comes, and our pros-

preached and the Scriptures to be distributed in these parts; and that ere long, a little church will be established here, which shall thrive and flourish like the rose of Sharon; and in a short time, the small one become a great people. The multitudes now flock to hear the Gospel, and are very eager to get Tracts.

If we can remain here a year or two, and can become familiarly acquainted with some of the principal Government Officers, perhaps missionaries may be allowed to proceed up the river, and enter the borders of China, where a great portion of the Chinese can speak the Burmese language; and if some of the most intelligent of them should be converted, they might go preaching the gospel in the very heart of China itself. Thousands of them also come down to Ba-mau, (about 6 days journey from here,) every year, for trade; and there is a constant intercourse between them and the Burmese. At present, however, no white foreigner, is allowed to go up so far, on account of the political fears and jealousies of Government being so strong. A missionary might also find wide and interesting fields of labor among the Shans and the Cathays.

There is no station where it appears to me to be of so much importance to maintain a footing, as Avo. It is possible, and indeed altogether probable, that eventually persecution will take place, particularly when the number of converts shall have very much increased, and it becomes known to Government. It certainly would be a strange phenomenon in the history of the church, should it be otherwise. But I conceive it not to be our duty to leave a promising field unoccupied, or to relinquish one already occupied, because persecution may probably follow. So did not Paul and the rest of the Apostles, but they went everywhere boldly preaching the Word. pects of usefulness appear to be blasted, we may then think of re-

tiring for a season.

We have not yet had an opportunity to learn what our respected patrons, the Board, think of this I have entered this expedition. field, in compliance with the deliberate advice of my brethren; and I trust time will show that it was wisely ordered by an unerring Providence.

Mrs. Kincaid, as well as Mrs. C. are making good progress in the language, and we all devote a considerable portion of our time to the

study of it.

I hope a box for schools here will be made up by some of our benevolent friends at home, and sent out by as early an opportunity as possi-So many boxes have been sent out for schools in Maulmein and Tavoy, that I need not mention what is needed.

With kind regards to the several members of the Board, I remain

Yours respectfully,

O. T. CUTTER.

Thrilling News from Ava.

Our last advices from Ava were dated Feb. 16, 1834. The two letters which follow, bring intelligence down to April 14, 1834. They call for our most devout gratitude to God.

MR. KINCAID TO DR. BOLLES.

Ava, April 14, 1834.

Rev. and very dear Sir,

In February, I sent off a letter and a few extracts from my journal, up to the first of that month. On the 31st of March, I had the pleasure of receiving your kind letter dated Sept. 17, 1833. One year and eight days have now passed since we left Rangoon; and, in a review of the past, I feel that we have reason to rejoice in the good providence of God, in all our labors and all our journeyings. I have sent you a continued series of journals and letters, from which you will learn every particular worthy of notice.

Arraignment before the High Court.

Some of the ministers of Government have appeared very unfriendly, from the first, and the Mea-wa-de Woongee has showed himself particularly hostile. For ten times, he has forbid me preaching the Gospel, and giving books. Last October, he placed a man over me as a spy. The subject has been taken up in the Ill-woot-dau, but it was not till the 22d of March, that a message came, directing an immediate appearance before the high court of the empire. The Mea-wa-de Woongee conducted the business alone. He requested bro. Cutter and myself to sit down near him. We He then inquired sternly, "Why have you come to the royal city?" I replied, "To diffuse abroad the knowledge of the eternal God."

Woongee. Dare you say the religion of the king, his princes, his nobles, and his people, is false?

"No, my Lord, I do not say so; but in my own country, and in all the world, before the knowledge of the living God appeared, the people worshipped idols, and the command of God is, to go into all the world, and preach this religion."

Woongee. Stop: it is not proper to say much. It is the wish of the king, his ministers, and myself, that

you should preach no more.

"If you send us away, the whole world will ridicule you. Why, my lord, are you afraid of two men?"

Woongee. We do not wish you to remain here: you may go to Ran-

goon.

"Are there no other towns where we can go?"

Rangoon is a good Woongee.

place; go there,

Much conversation took place about our disciples, our books, and various subjects connected with the propagation of religion. In my conversation, which lasted some time, I used respectful but firm language. I told him we had no political motive, no connexion with any earthly power; that our only object was to teach the people the law of God. I

observed, "Under all civilized gov- years old. He appears well. On ernments, teachers of religion are allowed to preach the divine law." Towards the close, he used less haughty language than in the beginning, but utterly refused to reason with me.

Reflections and Resolution.

Our fondest hopes appeared to be blasted, and the door soon to be closed against all future efforts. Alas! how mysterious the ways of God! a few souls are gathered into the fold of God, and many others appear to be near the kingdom. Must we leave them forever? With feelings which brother feels for brother, when about to be separated forever, we returned to our home. On account of having so many encounters with this nobleman before, I hoped that darkness would only continue for a night, and that light would shine out of darkness.

We resolved to continue in our various labors, until a written order, compelling us to leave Ava, should be put into our hands. A few days after, Major Burney, the English Resident at the court, having an op-portunity, inquired of the Woongees, "Why do you wish to send them away?" They replied, "We do not intend to send them away; but we do not wish to have our religion subverted, neither do we wish them to live in the midst of the city, as they now do."

By permission of the Government, we have rented a house, standing on the spot where bro. Judson lived, for one year. Thus, the storm is past: blessed be the name of God, our prospects are encouraging.

Account of baptisms in Ava.

I will now mention the names and dates of disciples baptized in Ava. Oct. 13, Ma Nwa Oo, the wife of Ko Thla, an old Rangoon disciple. She is about 36 years old. Moung Kai, a native of Ava, about 40 years old, was baptized. Oct. 20. He is every way a superior man; and, amidst alarms, has been a bold and faithful disciple. Jan. 20, Moung Shwa-ra was baptized. He is a native of Ava, 25

the same day, a country-born nearly 30 years old was baptized. April 6, Ko Gwa and his wife were baptized. He is about 60, and his wife, Mah Dike, nearly 50. They are natives of Ava, are quite polished in manners, and appear to be devoted Christians.

April 13. A Government writer, Moung Shway Nee was baptized. He is about 40 years old, and a man of first rate talents. The last three mentioned disciples have been inquirers the last six or seven months. We feel encouraged by this addition to our little stock of believers. Inquiry is spreading in every direction, and I often feel that no earthly power will be permitted to arrest its progress.

Prayer for Missionaries.

We know you feel for us, and, by your prayers and courage, will help us on in this work. Bro. and sister Cutter have been ill much of the time since their arrival. We are pleased with them, and hope they may be continued a blessing to this infant mission. Mrs. Kincaid and Mrs. Cutter have a little school, of three girls and five boys. These have made such proficiency, that others have been offered, and the school will probably increase before Would not some of our Christian friends forward a box or two for the use of schools in Ava? I have mentioned the subject before. Bro. Cutter writes by this opportunity, and it is therefore less necessary that I should be lengthy. My time is much taken up for a few days in directing the workmen, who are fitting up our house. Yesterday, I had an interesting assembly of 27, who listened to the word of life.

I feel quite at home now in preaching in the Burman language. Excuse the hasty manner in which I have written. With much love to yourself and all our dear Christian friends, I subscribe myself,

Affectionately yours, E. KINCAID.

Rev. Dr. Bolles.

Mr. Cutter adds some further particulars.

MR. CUTTER TO DR. BOLLES.

Ava, April 13, 1834.

Rev. and dear Sir,

Soon after the date of my last letter to you, I was again attacked with fever and bowel complaint, and did not recover my usual strength for about six weeks; consequently no printing has been done since then. Two small forms of the Ship of Grace, are finished, and, with my present quantity of type, it will require two or three more forms to finish the tracts. I very much regret, I could not have completed at least one tract ere this; but the circumstances which prevented, were quite beyond my control.

Severe Trial of Faith.

On the morning of the 22d. ult. we were summoned to appear immeditaely at the Ill-woot-dau, (high court of the empire,) which we promptly obeyed. On arriving, we found the ministers convened, busily conversing together, apparently not having any particular business before them; and in a few minutes, they simultaneously rose, and began to disperse. Mr. Kincaid inquired for the Meawa-dee Woon-gee, the officer who We found had sent the summons. he had not yet arrived, and were told to stop till he came, which was in a few minutes.

For the particulars of the interview, see the preceding letter of Mr. Kincaid. On being absolutely forbidden to remain at Ava, Mr. Cutter remarks:—

We returned home with sorrowful and heavy hearts, endeavoring to conjecture what might be the cause of this unexpected event. No one could assign any probable reason, why it was done, and we could not but feel, that God had caused it, for the trial of our faith; and to teach us that all our confidence must be in Him, and all our help come from Him. But, notwithstanding all around was darkness and gloom, we still cherished a faint hope, that God would interpose at this critical period, and rescue this infant mission. To

Him we looked and prayed; and the event has proved, that we did not look and pray in vain. We soon told Mr. Lane, (an English merchant, who had resided in Ava for about 7 years, and very intimate with the Burman Government,) what had occurred, and he told us the order was positive and could not be evaded. We learned, that the subject had been discussed in the Ill-woot-dau the day before, and the above mentioned Woon-gee, was appointed to deliver the message. We also informed Major Burney, the English Resident, who very kindly mentioned the subject to the ministers, on the 25th, telling them, they had authorized him to say, we might remain, and now they had violated their promise. He at the same time told them we were Americans, and he had no interest in our affairs, any farther than friendship was concerned. were apparently somewhat ashamed, at having so soon violated their word to Major Burney, and he improved the moment, by inquiring if there was any objection to our remaining here, provided we removed to the river side. Several replied, there was no objection; but one or two said-let them go down to Rangoon. However, they agreed that we might remain outside of the gates of the city. You may be assured it was with feelings of gratitude to God, that we received this information; we could plainly see His hand in bringing it about.

Present Location.

We immediately rented the only house, that could be procured on the river side, suitable for staying in, for 50 ticals per month, besides the expense of necessary repairs. It is much more than we should have been willing to have given for such a house, under any other circumstances. It is situated on the very spot, once occupied by Mr. and Mrs. Judson.

There is no room where I can put the press, but there is vacant ground enough to put up a small room for it, if it is thought best, after waiting a little longer. We moved into the Nee, about 45 years of age. He said house, on the 9th inst. Two officers, 2d in rank in the empire, with a royal Secretary, called and spent half an hour, a day or two since, and made many inquiries about geography, &c., and appeared disposed to be sociable and friendly.

Baptism of Ko Gwa and his Wife.

Amidst many discouraging circumstances, we have cause for encouragment and rejoicing. Last Lord's day, bro. Kincaid baptized an elderly man and his wife, in the Irrawaddy. The spot was somewhat retired, in front of an old pagoda, and under a high bank; and the hour-just as the sun was setting. Every thing around was quiet, while our little Christian band knelt on the shore, and bro. Kincaid led in prayer, and administered the sacred ordinance. All appeared solemn, and the scene was deeply interesting, particularly at this period. man is about 60 years old, and, under the former king's reign, held an office of some importance. Both he and his wife appear to possess sound sense, and a good degree of piety. It is now nearly two months since they profess to have believed. is now a bold advocate for the cause of Christ, and preaches and exhorts his friends and neighbors daily. he is a person of high standing, many come to his house and listen to him with attention and 'respect. though called at the eleventh hour, may the Lord make him abundantly useful in advancing His cause in Burmah. His name is Ko Gwa, and that of his wife, Mah Dyke.

Baptism of Moung Shway Nee.

To-day has also been one of deep interest. This morning a Government visiter, who has received a title from the king, and who has always accompanied Ko Gwa in his visits to the mission house, came forward and requested baptism; and after examination, was unanimously received. The ordinance was administered this evening by bro. Kincaid, at the same hour and place as known that we receive any poor before. His name is Moung Shway children who may come, without

appears to possess a superior mind, and an amiable disposition, and we have sanguine hopes that he will make an invaluable assistant in the missionary work.

O pray for us, that we may have all necessary prudence, and more grace, and much of that wisdom which is profitable to direct.

With kind regards to the several members of the Board, I remain

> Yours respectfully, O. T. CUTTER.

The king is said to be insane, and it is feared he will not recover.

MAULMEIN.

An English school has recently been opened at this station, an account of which is given in this letter. It seems, also, that there is an opening for a Baptist church at Madras. Madras is an important city of India, on the Coromandel coast, south of Calcutta, and is the capital of the British Presidency of the same name.

MR. SIMONS TO DR. BOLLES.

Maulmein, March 18, 1934.

Rev. and dear Sir,

I sit down to write by the Steamer Diana, which leaves Maulmein, to-day, for Calcutta, to inform you that the English school mentioned in the letter from the Board about a year ago, has been in operation since the 1st of February last, at my house, under the care of Mrs. Si-The hours that the children are required to be in school, are There have from 9 o'clock to 12. been from 25 to 30 regular attendants, and about one half are children of Burman mothers, and the rest are Indo-Britons, as mentioned in the reports of the Sunday school. As the parents of some are in good circuinstances, we shall receive the usual charges of the place for their tuition; and, at the same time, it is

making any charges. We have long | felt the importance of such a school, and that a trial should be made by some of us. Some time in January, an Episcopal clergyman arrived at Maulmein from Calcutta, as chaplain of the army, and curate of Maulmein. He soon commenced his labors, and it was rumored that he designed to have schools established with all possible speed. Knowing the wishes of the Board, and having spoken to different persons connected with the English Baptist church and congregation, respecting their children, intimation was given that Mrs. S. would instruct them for three hours every day.

A part of the regiment left this place for Madras, a fortnight ago, when we had to part with some of the members of the church,—three men, and one woman, and one inquirer. They had a prayer meeting at the chapel, on the morning of the members leaving, and prayer was made on their behalf. Being commended to God, they parted, after

singing together-

"Blest be the tie that binds Our hearts in Christian love."

At Madras, there are churches of every denomination, except of the Baptist. As persons have gone from this station there, and others in time may go, there might be a church established there of our order. The particulars I will give in my next. All the members of the mission are at present in health.

Yours, in the Gospel,

THOMAS SIMONS.

Rev. Dr. Bolles.

MR. BROWN TO DR. BOLLES.

Maulmein, April 10, 1834.

Rev. and dear Sir,

Although I have nothing special to communicate, yet I improve the opportunity to drop you a line, as I understand a vessel leaves to-day for Bengal.

You are probably aware, before * Bro. Cutter this, of the arrival of bro. Webb at his letter above.

Rangoon, and the removal of bro. Bennett to this place. Mr. Judson is now absent on a visit to Tavoy, and expects, when he returns, to go to Rangoon. He has not been in very good health lately, owing to several attacks of fever, to which he is subject. The last we heard from Ava, bro. Cutter was quite ill.* At this station we are all in good health.

We are going on with our studies, as usual-find ourselves able to converse a little. For several weeks I have been reading a Burman work, containing an abstract of their system of philosophy, geography, &c. Their systems of geography and astronomy, (if it may be so called,) are very stupendous. The great central mount, and the superior celestial mansions are represented Their ideas as most magnificent. of geography and astronomy are, in nine cases out of ten, exactly the reverse of the truth. Yet their whole religious system is so based upon, and interwoven with their geography and astronomy, that they must inevitably stand or fall together. Let a Burman only believe that there is such a country as America, at a distance, and of a size corresponding to our description of it, and his faith in Boodhism is annihilated at once, however unwilling he may be to receive the Christian religion in its stead. This makes me think that more attention ought to be paid to schools, and especially to the inculcating of correct ideas on geography, for it will be impossible for the children thus taught, ever to become conscientious believers in the religion of the country.

Your letter to bro. Webb and myself, came to hand about a week ago, together with quite a quantity of newspapers, which were a rich treat

to us.

With affectionate remembrances to all friends, I am as ever yours,

NATHAN BROWN.

Rev. Dr. Bolles.

^{*} Bro. Cutter, is since recovered. See his letter above.

TAVOY.

REV. MR. MASON'S JOURNAL,

(Continued from page 114.)

Karen Prophets.

Jan. 19. The Karens have a class of people among them who have been denominated conjurers and sorcerers, but who are really prophets; as they always come before the people, declaring, each in his particuar way, that God is about to save his

people.

One prophecies that God is about to raise some one of their fathers from the dead as a forerunner of their salvation; another that the "Sufferer" immortalized in their legends is about to appear again; and a third, that God himself will quickly take a human form and descend to earth. Each succeeds in obtaining a train of followers, but none appear to believe so sincerely as the prophet himself. One concerning whom nothing is now remembered but his hymn, sung,

"Jehovah will return when the paddy Erect for Jehovah a dwelling. Jehovah will return this year: Prepare for Jehovah a resting place. Jehovah will return this season: Prepare for Jehovah a seat."

A prophet has a zayat erected for him, where he assembles his followers around him every night, and after praying with them, he recites verse by verse some of the hymns that he himself has composed, and which are sung by the congregation accompanied with instrumental music. Preaching does not form a part of regular worship, but he sometimes exhorts the people of which the following has been given me as specimen.

"O disciples act righteously with all men; and be holy that you may dwell in the silver town, the silver city-that you may enter the golden Covet not the things of palace. others, neither use falsehood or deceit. When the mouth opens, let it | as the caves of the earth."

be a rock; when it shuts, a precipice. (a) In all things pray and praise God. Our mothers and fathers in this state of existence are not our mothers and fathers. (b) Our mothers and fathers are in a future state; but it is like the sons of earth to call things false. They know absolutely nothing. O disciples, Satan keeps a strict watch over us to tempt us, therefore pray unceasingly that God may watch over us to preservè us. Then fear nothing. Offering to Nats is enmity to God, and therefore very wrong. To be delivered from suffering, pray to God only."

Among the prophets a prophetess sometimes appears, who immediately adopts the dress of the other sex. Although the morals of these people are always good, they are not the most favorable persons to the people. In an obscure ambiguous manner they usually convey the idea that they themselves are sent by God to be as it were his ambassadors, and although some of them assent to the gospel, few cordially receive it.

A Karen Prophetess.

I was led to the preceding remarks from a prophet and prophetess coming into the village to day.

After worship closed I sent for the woman, who came into the zayat, and after prostrating as in the act of prayer immediately commenced singing as follows:

I walk with the silver staff of God; And when old return to youth again: I walk with the iron staff of God, And my age is changed to youth again. My God who wast in the beginning, O great God,

God the Lord who wast God originally, From my suffering from my afflictions.

(a) This is a Karen idiom to express a strictly just man, who is unalterable in his decisions.

(b) This is a Karen idiom to express the transitory character of the present existence, where we have as though we had not. The meaning is sometimes expressed thus: "In the present state wa are on the castle like pilgrims or travelers, but in the next we shall be permanent liver me.

With my ten clasped fingers O Lord I pray.

My God, who wast God in the beginning, O great God,

I am overwhelmed with suffering in the land;

Thou who wast in the beginning, save me, Great God.

I bow down to thee O God.

The Sufferer sat on the edge of the verandah;

There in former time they spit upon him, they spit upon him.

I am the one, Lord, I am the one.

After singing the above in most affecting tones, she went away and would not be induced to return.

In the course of the day I met with her again, and had some talk with her or rather to her, to which she replied by singing extempore,

"I, who live in Mergui, have arrived To where my good lord is manifested; I, who live in Mergui, have come, And my good lord I have heard."

She quietly assembled with us at worship but in the middle of the sermon commenced singing,

"Porter open the gates of heaven: I come up singing praises to Jehovah."

Not being disposed to encourage the gifted sister in the church, I had her turned out.

The Old Lying Prophet.

The prophet is the man who brought the English book of Psalms to Brother Boardman, and seems now more anxious than ever to be admitted into the church: but while he possesses more talent than, perhaps, any other man in the jungle, and is wholly free from immoral habits, few it is believed are farther from the kingdom of heaven than himself. The story he told in relation to the book of Psalms was false The people never Dear Sir, throughout. thought of worshipping the book; and instead of a Yogus bringing it to him in the jungle, he obtained it himself of a white man in Tavoy. The Christian books Br. Boardman gave him, he threw down in the road on his way home, and stampt upon the two children were confined to

O Thou who wast in the beginning de- them in contempt; and, while in my presence he professes himself an humble Christian, he goes forth among the ignorant declaring that the Eternal God of the Christians dwells in him, and that all his former prophetical hymns had reference to this gospel, and appeals to them as incontrovertible evidence of his inspiration. He even tortures baptism out of some of his hymns. He is an excellent singer.

After worship this evening, he sung several verses that he evidently composed at the moment, but Karen poetry loses its beauty in a translation. The following is a part of his hymn.

"Our former justification is overwhelmed,

It is overwhelmed by the justification of Jesus Christ;

Our former justification is destroyed. True justification has arrived; Our old justification is cast away; The great justification has come to us; Jesus Christ, the son of God,

Brought salvation.

Act righteously, be holy: We must act righteously, we must

To dwell in the great town, the silver city,

Act holily, be righteous.

We must act holily, we must be righteous To dwell in the great town, the golden city.

FRANCIS MASON.

MR. MASON TO DR. BOLLES.

The following letter from Mr. Mason, of a still later date, will show the advantages arising from having two missionaries at this station, from the interruptions which a single one is necessarily exposed to, and the irregularity of effort thence ensuing. Before this, it is probable a second has arrived at Tavoy.

Tavoy, June 3, 1834.

I have little that is called interesting to communicate. Immediately after writing the short note by Mr. and Mrs. Judson, when they left us, my whole family was taken sick, so that, at one time, Mrs. Mason and

their beds, with no nurse but myself, on the Sabbath. We have one canunwell, and taking medicine like the This was at the hottest season of the year; and the Commissioner, Mr. Blundell, having kindly offered us his house in the suburbs of the city, cooler than the one we occupy, thither we removed. dear little boy expired a few days afterwards, and Lucy, even yet, lies sick beside me. Mrs. Mason has recovered, and is trying to re-establish the day schools in town again, besides taking charge of the Karen boarding school in the compound. I had expected, and promised to visit the Karens at the south and east again, before the rains, to administer the ordinances; but God in his providences has ordered it otherwise.

We have a school of forty, at Matoo-myoo, and a boarding-school in the compound, of eight or ten Karens. In this department, we experience great difficulty for the want of books. I have a tract going through the press, which is wanted at the present moment; but the proof sheets have to come down to me for correction, and there is little hope of its being out before the close of the rains. All the schools, Burman and Karen, are under the superintendence of Mrs. Mason: and, from her, particulars are to be Moung Shway-moung expected. has removed to Maulmein, but I have the young man to assist me in that department, whom I baptized last year; and a most valuable assistant We have considerable company, but every thing has been so irregular here, that when people begin to think, the Gospel has been abandoned; and then the work is begun over again, to be again abandoned, as it certainly must be when the rains close. We have no decided inquirers, except one or two women, who attend on Mrs. Mason's instruction. I am going to try what can be done, in having a regular meeting for the Burmans, once a week, in the English chapel, situated in another part of the town. This

didate for baptism among the few that attend. Despise not the day of small things! Two deaths have occurred in the church since last January, but no other changes. One died a few days ago, particulars not heard; the other was killed by an elephant. From Jan. 14, to March 14, I was travelling through the Karen jungle, to Mergui and back. Such part of my journal as is copied, I sent you.

> Yours &c. F. MASON.

France.

MR. PORCHAT TO THE BOARD.

(Translated from the French.)

Paris, Jan. 5, 1835.

Very dear Brethren in Christ,

By way of the correspondence of Mr. Pyt with you, I was, on the 20th of last May, informed respecting your letter of the 25th of March. While waiting for the arrival of Mr. Wilmarth, I went to visit some villages in the vicinity of St. Quentin, where I preached many years ago, and where I still had some subjects of joy and encouragement.

It was in June, that I had the pleasure of becoming acquainted with our dear friends, Mr. and Mrs. Wilmarth. I dared not yet accept your invitation; and I returned to the vicinity of Orleans, without having made any determination.

But soon, in consequence of my correspondence with Mr. Wilmarth, and of his and Mrs. Wilmarth's sojourn at my house, I decided to set myself down with that dear brother. I then came to Paris in August. There we searched, with a great deal of pains, to find a situation for a chapel, and apartments for ourselves and our family. I returned to put my affairs in order for my removal; and I arrived at Paris with my numerous family, towards the end of September. At last, after various unavoidable difficulties conevening is to be the first attempt. nected with our establishment at As usual, I preach in English once Paris, our little chapel was ready;

9th of November, on Col. ii. 8. Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; and, in the evening, on 1 Cor. ii. 1, 2. And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ and him cruci-

Since that time, I have preached regularly twice every Lord's day, and once every Thursday evening. Since the 9th of November, we have also had, on Tuesday evening, at my house, a meeting, where some females from among our Catholic neighbors attend, and where I present the divine truths in a very fa-

miliar manner.

I should be happy if I could communicate to you some interesting circumstance, as a fruit of our little beginning; but, to complete this letter, I give you the following de-

We have had many interviews with a Catholic lady in our neighborhood, who, notwithstanding her prejudices, and although she dares not attend our meetings, has given us some touching proofs of confidence and affection. Often has she embraced Mrs. Porchat, with all the effusion of a religious heart. Often has she said to us, "I feel myself united to you." Once, when I explained something to her, by a comparison, referring to the disciples at Emmaus, she interrupted me, by saying, "Ah, that is as I feel towards you." One day, she brought to me her son, aged twelve years, but al-ready well taught, and requested me to give him some religious instruction. While I conversed with him, she was present herself, and seemed deeply interested. A multitude of little circumstances have convinced us, that she has, really, a religious affection for us. "I am certain," she says, "that you are Christians." At the same time, the force of prejudice

and I preached, for the first time, the | counterbalances, to a certain point, her perceptions of the truth. It is worthy of being added, that she authorizes her female servant, who is also a Catholic, to attend regularly our meetings on Tuesday evening, which are held at my house. By the grace of God, we have learnt to conduct ourselves with respect and kindness towards such poor and precious souls.

Another person, a young lady, a Catholic, and a friend of the married lady of whom I have spoken, manifests towards us the same confidence. She is even more firm and decided than her friend. She frequents our meetings, with perseverance. She declares that she has never heard the doctrine of justification explained in a manner so clear. She is pretty well instructed, and has considerable acquaintance with the Scriptures. She has many times brought to the meeting a young female, her friend, who, also, has appeared to take a lively interest in our instructions.

In consequence of our relations with these persons, I have made a visit to a Catholic priest, an old man, of eighty years, who professes the doctrine of grace; but, along with that, he is entirely set upon certain opinions not very important; and, being remarkably timid, he has a great dread of his colleagues. Besides, he converses in so rambling a manner, that I have no hope of sustaining any useful intercourse with

The persons whom I have mentioned, make profession of Jansen-They receive the doctrines of grace, and reject the infallibility of the Pope. They have spoken to me of the number of twelve hundred, reckoning those at other places, as well as at Paris. But these ladies acknowledge that these Jansenists are in a miserable religious state, and are falling more and more into formality and indifference.

Accept, dear brethren, the assurance of my respectful and fraternal affection.

A. PORCHAT.

Liberia.

More News from Liberia.

DR. SKINNER TO DR. BOLLES.

Monrovia, W. Africa, Dec. 6, 1834.

Dear Sir,

I embrace an opportunity that presents, by the Brig Patriot of Salem, to forward a few lines to you. Since my last, a Baptist church has been constituted at Millsburgh: it was done on the last Saturday in October. We had a pleasant season. I preached on the occasion, from Eph. ii. 20. though at the time laboring under my first attack of the fever. We have reason to believe God blessed our meeting. Several were convicted of sin, before the conclusion, which was on Sunday evening; and have since obtained hope; these, I am informed, have been baptized. On Saturday, Nov. 1st, I assisted in the ordination of brother Teague. He is a man of good talents and good English education. He has a wife, but no children. He is now engaged in trade, of all employments the worst for a minister in this colony. I have conversed with him, and find that he would be willing to relinquish every thing else for the ministry, and would with pleasure engage in the missionary work. piety, ability, acquaintance with the country, and thorough acclimation, convince me that he would be a profitable man to employ in this

Two of the six that came out with me to labor for the good of this place, have closed their labors by death. Israel W. Sear, a graduate of Amherst College in your state, from South Hampton, and Dr. Charles H. Webb. The first died on the 15th of Oct. and the last on the 17th of the The remainder, through divine goodness, are yet spared .-I have been here more than four months, and it is agreed by all, that I have been able to do more business of every kind, taken together, than any other has done in the same length of time. I have had three attacks of the fever in the time, the last just closed and very mild.

I still rejoice in that Providence. which has directed me to these shores. Hundreds are visiting this country every year, in the ordinary commercial pursuits, and hundreds more engaged in the horrid traffic of slavery: they will risk disease and death for the sake of money, and shall the Heralds of the Cross be less courageous? Shall he who pursues the fleeting vanities of time, venture more than he, whose object is a crown of Righteousness? Shall he who comes here, to drag his fellow-men to perpetual bondage, in violation of the divine law, and who in this enlightened age can have no gospel hope, and whose very traffic is calling loud upon the insulted Majesty of heaven, for immediate vengeance, venture where he, who has a commission from his Saviour, to go into all the world, and preach the gospel, dare not go, though supported by the promise, " Lo I am with you always;" and the well founded belief, that to die is gain; and whose Redeemer hath said, that he that will save his life, shall lose it? Danger is in disobedience not in obedience. Every part of the Lord's vineyard, must and will be occupied. The Christian doing his duty is always safe; and as safe in one situation as another. They all have the same assurance, that all things work together for their good. And my soul, says It is enough, come life or death. Could I see the gospel take root here amongst the natives as in India, I could say with Simeon "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

My dear Sir, I do hope that this mission will not be given up by the Baptist Board. I believe that Edina at Ground Bassa, is as healthy as any place on the sea shore within the tropics, and the danger of acclimation there, would be small, compared with this place. The extensiveness of the Bassa language, would be another reason for prefering that place as a missionary establishment. A field might also be occupied a Aura, which bears the

place in Western Africa. I have had an interview with the governor of the Danish settlement in that place, and have had his assurance of the most friendly aid of such an enterprize. A missionary to do any good amongst the natives, must not be a trader, nor get any part of his living by traffic. He must devote himself to the work of instruction alone, without any other employ-ment. Bro. John Lewis has been chosen pastor of the first church here. I think his appointment will favor my object of forming a church in each village.

May God influence our brethren in America, to do all that duty requires in the cause of missions, at home and abroad, and may benighted Africa fall within the sphere of their benevolent operations. Should my life be spared, I will give to the Board for the establishment of a mission any where in Western Africa, fifty dollars a year, for the three years for which I am engaged to the Colonization Society. Give me the earliest intelligence of what the Board will do, and rest assured that no effort shall be wanting on my part, to aid them, to the extent of my power in this important work.

Yours in the faith and fellowship of the gospel,

EZEKIEL SKINNER.

Endian Stations.

Messrs. Rollin and Aldrich were ordained at Cincinnati last fall, as missionaries to the Creeks and Cherokees west of the Mississippi, and set out for their places of destination, Nov. 6, 1834. The two following letters, announcer their safe arrival, and their prospects.

MR. ROLLIN TO DR. BOLLES. Western Creek Mission, Dec. 26, 1834. My dear Sir,

Through the kind providence of God, we arrived in safety at the mission house, the 22d inst. All in the much in want of funds to purchase

reputation of being the healthiest | enjoyment of good health with the exception of our little Susan, who is sick with a cold. We fell in with bro. L. Davis, at the Creek Agency, (five miles from here,) who conducted us to the mission premises. found the houses empty; not an article of furniture for our comfort or convenience, nor of food for our support. But through the exertions of bro. Davis and an African bro. who came to welcome us, we were supplied with meal and meat, upon which we supped with gratitude. After enjoying a season of social prayer, we rolled ourselves in our blankets, and sought refreshment in sleep.

> Yesterday I attended meeting four miles from here, at what is called the old Baptist meeting house, and preached to an assembly of Indians and Africans. After the service, upon the request of bro. Davis, all the members of the church present, came forward, one after another, and gave me their hand. It was difficult to supress the emotions of my mind on this interesting occasion. It is rather a low time in the church, as I learned from bro. Davis. But I am not able to write particulars for want of information.

> Bro. Lewis has left the mission, and moved to Crawford county, as doubtless you will have heard ere this. I feel much responsibility at this critical time resting on me. After consulting bro. Davis, we have concluded it duty to labor together, i. e. including sister Rice and Colburn, with myself and family. Sister Colburn will go into the school, and I hold myself in readiness to render that assistance which circumstances will justify. I have notified the Indians, that school will commence on Monday next. On our arrival at Fort Smith, we were shocked with the intelligence of bro. O'Briant's death. Bro. Aldrich left us forty miles above Fort Smith, and thirty from his station.

> My freight I left at Cincinnati, to be forwarded on to Fort Gibson. We feel the need of it greatly. We are

hear from us again soon.

Yours respectfully, D. B. ROLLIN.

MR. ALDRICH TO DR. BOLLES. Baptist Mission, Cherokee Nation, Jan. 17, 1835.

Rev. and dear Sir,

Having ascertained, as near as possible, the state of things at the mission, I feel it of importance to lay it immediately before the Board. arrived here on the 24th ult. was kindly received by the brethren; yet I am sorry to say, that, there is with the church generally, a want of life and spirituality. The number in the church is twenty-one; two or three of whom, are now under church discipline, which will probably result in the exclusion of one or more. Nothing has been done in reference to them. since my arrival.

The people appear very desirous to have their children instructed. The prospect is, that I shall be able to commence a school of fifteen or twenty in about one week, from this. There is a more favorable location for a school, about six miles north of this place. I have visited several of the families, and find them exceedingly anxious to have a school. They have pledged themselves to build, (at their own expense) a suitable house, could they be furnished with a teacher. There are twentyfive or thirty children, who live so compact, that they may board at home and attend school with convenience. A similar neighborhood cannot be found in the whole nation this side of the Mississippi. I cannot rest contented, and see so many children growing up in ignorance, under such circumstances. Will not the Board send more laborers. hope they will not leave me to toil all alone, where there is so much to be done. I feel exceedingly weak in so large a field.

I have already three preaching places, and calls to labor in others.

necessaries. You may expect to but a few can be collected in any one place. Formerly meetings have been held at the mission house but once a month. No Sabbath school has been attempted. Since I came here, several slaves have expressed much anxiety for a Sabbath school, that they may learn to read. It will hardly be practicable to do any thing in this way, unless I give up appointments at a distance.

One of the chief barriers to the success of a missionary in this place, is the intemperance of the people: being so near the line, whisky is easily procured in Arkansaw. I have one great source of encouragement, and that is, the work is the Lord's.

> Your obedient servant, S. S. ALDRICH.

Domestic.

LETTER FROM REV. ALFRED BENNETT TO DR. BOLLES.

The cheering prospects, which this letter unfolds, will refresh the hearts of all who love the kingdom of the Redeemer. May our hearts be one, in promoting its advancement in every part of the earth.

Nashville, Tenn. Feb. 16, 1835

Rev. and dear Sir,

After some delay you are again permitted to hear from me, and it is hoped the account below will satisfy for the delay. From Elizabethtown, (where my last was dated) through Ky. to this state; the chief towns, churches and places, were visited with appearance of great effect, for the promotion of the mission cause.

Where your agent had visited before, the interest was very apparent and in many other places very encouraging, especially in the Bethel Association, which embraces Logan, Christian, and Todd counties. In Bowling Green, the feeling expressed was delightful. In addition to their former liberal contribution, of nearly \$90, they added again most cheerfully nearly \$70, making in both more than \$155; and last evening a letter came to hand, from a The country is so thinly settled, that brother there inclosing \$5 more for

the same object, with this remark, age, who is waiting for the consola-"The more I hear and read about the heathen, the more I am convinced they need all that can be sent from this country, and I have got consent to enclose \$5 in addition to my former contribution, wishing the Board to do with it, as to them seems best." There are some good men in the ministry, in the lower part of the state, who will exert a very profitable influence on the subject, it is hoped.

Rev. James Pendleton, in Todd county, feels deeply on the subject of personal devotion to the work of a missionary among the heathen. Should there be some men roused up in this part of the country, "to go far hence unto the Gentiles," such as would do honor to the cause, small. it would go far to bring up the people to activity, in the benevolent enterprize. Brethren Graham, Brown, individuals, to lead into the subject, Wander, Anderson, Tandy, Pendleton, Butterfield, Warfield, and Watts are among the ministers in lower Ky. who favor the cause of mis- and much of the time twice.

sions warmly. About the first of Jan. I came into this state, and found the way open for me in this city, and some other places; where I have found great assistance from bro. Howell located in this city, and bro. Blodgett laboring here under the patronage of the Home Society; bro. Gayle, and bro. Whitsett, a venerable disciple in this neighborhood, who is a kind of apostle in Tennessee. There is also bro. Reuben Ross, living near Clarksville, in this state, but connected with the Bethel Association, (Ky.) who is a first rate man in spirit, but circulates but little. My labors have been rather pleasant than otherwise upon the whole, in this state, as yet; but there is great opposition. The collections have been liberal in this state thus far. Clarksville, without much Baptist influence about \$45. In Nashville about \$70, at Willeneck, (bro. Whitsett's church) with but few people at meeting, it | being very stormy, about \$47. A few days ago, your agent preached at the house of a man, 94 years of

tion of Israel, and the text used was in Luke chap. ii. 29-32 inclusive. After meeting, the old gentleman said he had concluded to give \$100 for the foreign mission, and he has forwarded it to me. His name is Mr. James Menees, in Davison Co. Tenn. He is father-in-law to bro. Whitsett, whom I have before mentioned. In Franklin, Williamson Co. bro. Blodget has been preaching for a time, and it will turn to good account in the end, but they are in great confusion at present.

My health has been good since I last wrote, through the tender mercy of God; but the weather and travelling has been bad much of the time, so that the assemblies are generally

My time has been chiefly occupied in conversation with families and and establish in it those who may be useful to others hereafter, beside preaching in common once a day,

The ground in this region has been pretty thoroughly explored since my arrival, in which service, either bro. Blodget or Gayle, and sometimes both have been with me. As the foreign mission is not as repugnant to the feeling as other objects, it is hoped that in the introduction of that, the principle may be settled in the mind on the general question with a little reflection.

It has been pleasant to see prejudice giving way in some minds, and in some men, whose situation allows them to exert a great influence over others.

I am expecting to leave this city to-morrow in company with bro. Gayle and Blodget, who accompany me a few days to appointment made; from which when they return, I expect to go on to the East District, and shall get to Virginia as soon as I can; but my progress is slow, there is so much preaching and talking to do. Hoping I am affectionately remembered by the Board in prayer, I remain yours to serve,

ALFRED BENNETT.

RELIGIOUS SUMMARY.

We are informed by a friend from the west, that in Ithaca, N. Y. a protracted meeting was commenced the 1st of January of the present year, in the Baptist church, for eight weeks. On the 20th of February, 135 had been added to the church, and it was believed that more than 300 were subjects of divine grace. A large number are ready to be added Three other denominato the church. tions have since held protracted meetings, and numbers have been, through their influence, converted to God.

Our friend informs us, that, in Albany, a protracted meeting has recently been held in the 1st Baptist church, under the care of bro. Ide. It has been greatly blessed; eighty five have already been baptized, and numbers more are expected soon to follow their glorious

Redeemer.

REVIVAL IN CLAVERACK, N. Y.

By a letter from Hudson, N. Y. dated Feb. 23, we learn that a protracted meeting was held in Claverack, four miles east of the city of Hudson, by Mr. Robords, pastor of the Baptist church in Hudson, which continued 20 days, and resulted in the hopeful conversion of nearly 100 persons. Many of them were Universalists, and some had been for years members of the Dutch Reformed church. Thirty-six had given in their names already for baptism.

REVIVALS.

Revivals are mentioned in Woodstock, Pomfret, and Ashford, Conn., in which places, 150 have been baptized since September; at Three Rivers, Mass., where many have been baptized; in Foxborough, Mass.—17 baptisms; in Shutesbury, Mass.—30 baptisms; also in Leveret and Wendell, Mass; in Cornish, N. H .- 58 baptisms, and 13 more received as candidates; in New London, Conn., nearly 30 have recently been baptized by Elder A. Ackley; in Lower Providence, near Philadelphia, there has been a protracted meeting-many were baptized.—Cross and Journal.

THE BAPTIST GENERAL TRACT SO-CIETY

Held its annual meeting in Philadel-

REVIVAL IN ITHACA AND ALBANY., past year, have been \$6,035 74 cts., all of which has been expended, except a small balance of \$38 73 cts.

The Report of the Board was read by I. M. Allen, and stated that the Society had issued seven new tracts comprising 140 pages, besides several occasional

The number of pages of tracts printed during the past year, is 248,312, making an amount of two millions, five hundred and forty-nine thousand, six hundred and thirty-six pages published since the Society was organized.

The number of pages sent from the General Depository, the past year, is 4,378,382, of which the number of 533,000 pages have been given away. The number of pages distributed gratuitously in Illinois, Missouri, and Arkansas from the Depository at Rock Spring, amount to about 80,000, the cost of which has been 53 dollars, and 32 cts. Of these, 17,000 pages have been distributed in the Boons-lick country, Mo., 12,000 to the churches in the Salt River Association, Mo,-11,000 in Washington and the adjacent counties, Mo., and the remainder have been scattered through various parts of Illinois, Missouri, and Arkansas. Repeated indications of usefulness have been manifested.

The Society has adopted the project of placing a bound volume of choice tracts in every family that desires it, in the Western and South Western States. This will be called the Baptist Manual, and will contain the tracts on baptism, terms of communion, the History of the Burman Mission, Mrs. Wade's Address,

and others of equal value.

It will take some time, of course, to provide funds, and issue this volume in sufficient quantities to meet the calls for it, yet we hope all our preachers, at least, and as many private members as will enter upon the work, will make arrangements to put it in circulation. price will be fifty cents.—Cross.

TEMPERANCE REFORM.

In the State of New York, fifteen gentlemen have lately contributed \$15-000, (\$1,000 each,) towards the support of the press,-the efficient agent, under Divine Providence, in the great cause of temperance. That is the way. phia, Jan. 7th. The receipts during the Establish a press, and then sustain it vigorously—concentrate talent upon it—
make its issues blaze with light and
heat—come out, full charged with pointed fact, and weighty argument, administering, at the same time, rousing exhortation and scorching rebuke—and let
them overspread the land.—Cross.

INFIDELITY.

We see it stated, that, in the eastern States, there are published, four professedly atheistical newspapers, with an aggregate circulation of about 7,000 copies weekly. Thus are scattered the seeds of death. Besides these, immense editions of atheistical infidel works printed and sold, "dog-cheap," nay, given away. In these books and papers, the most deadly blows are aimed, not only against the religion of the Bible, but against all the civil, social, and do-Christian preacher, mestic virtues. watchman, disciple, awake! be active! diffuse the light of truth! distribute Bibles, religious books, tracts, papers!—ib.

WHO IS THE BEST CHRISTIAN?

The Rev. B. Williams, missionary in New Zealand, relates the following conversation, which took place between an English captain and Pomare, a chief of

one of the Society Islands.

"Pomare formerly received many presents from the captain, and they used to consider him all in all. chief was asked by the captain, what he thought of the missionaries. "I think," said he, "that what they tell us is for our good, and will be the means of our going to heaven after death; but all that we obtain from you, is an incitement to destruction." " 1)o you believe," said the captain, "what the missionaries tell you about heaven and Who has been to either of those places, to give you information?" "I believe," replied the chief, "that what the missionaries say is true, because they endeavor to do us good. You stir us up to fight, and they try to keep us at peace."

LIBERIA.

We learn that Dr. E. Skinner, who recently went out to Liberia, has been appointed Governor of the Colony, vice Rev. Mr. Pinney, who has resigned, in order to pursue the work of a missionary.

RELIGIOUS EDITORS.

A good degree of kind and friendly feeling towards each other, without question, generally exists. Aside from peculiar denominational aims, they feel themselves in one great common cause—that of Christian truth and virtue. Yet there is room for improvement. The Nashville Banner, on the appearance of the American Presbyterian, had said some hard things against religious newspapers,—that they are wedded to party, fight against each other, do no good, but much harm, &c. The Cumberland Presbyterian replies, and the reply contains the following paragraph:

"We deny the charge, that the "ultimate end of the eighty-seven religious journals in the United States, is to sustain one party, to the detriment of all others; " and, as it is our daily employment to read the valuable articles they contain, we hold that we are much better prepared to put a proper estimate upon their ultimate end, than this assailant can be. Here, we must remark, that among no set of men in these United States, does a more friendly and brotherly spirit exist, than does, at this time, among the great mass of religious editors. They are always ready to perform kind offices to each other. Indeed, they are a band of brothers, who feel that their ultimate end is the same-and that is high and holy, viz: The universal diffusion of religious knowledgethe temporal and eternal happiness of their fellow-citizens—the conversion of this nation to the religion of the Lord Jesus Christ. And that end shall be attained. Their march is onward; and the time is at the door, when all the newspapers in this land shall be of a religious character, and they shall have "written in their brazen fronts," Holiness to the Lord. All the banners on earth, yea, all the powers of hell and darkness cannot prevent this glorious issue."-Cross and Journal.

DEATH OF REV. EDWARD IRVING.
Died, on the 6th of Dec. 1834, at
Glasgow, between the hours of eleven
and twelve o'clock at night, in the 43d
year of his age, the Rev. Edward Irving.
He was sensible to the last, and his departing words were, "In life or in
death, I am the Lord's;" previous to
which, he sung the 22d Psalm in Hebrew.

ORDINATIONS AND INSTALLATIONS.

Mr. JESSE M. DAVIS, ord. evangelist in the Baptist church, Clark's Station, (Geo.,) Dec., 1834.

Mr. WILLIAM DAY, ord. pastor of the second Baptist church, Newark, (N. J.,)

Jan. 14, 1835. Mr. Jesse R. Hampton, ord. evangelist in the Baptist church, Spruce St., Philadelphia, Jan. 23, 1835.

Mr. E. C. J. THOMAS, ord. evangelist in Hancock Co., (Georgia,) Jan. 6, 1835. Mr. Roswell Lamb, ord. evangelist

at Farmington, Oakland Co., (Michigan,)

Nov. 30, 1834. Mr. J. W. SARGENT, ord. pastor of the Baptist church, Billerica, (Mass.) Jan. 14,

Mr. HORACE A. WILCOX, late of the Newton Institution. ord. pastor of the Baptist church, Willington, (Conn.,) Feb. 5, 1835.

Mr. JAMES MALLARY, ord. evangelist in the Baptist church of Lenox and Sulli-

van, (N. Y.,) Jan. 22, 1835.
Mr. GEORGE BRIDGE, ord. pastor of the Siloam Baptist church, Smithfield, Madison Co. (N. Y.,) Jan., 1835.

Mr. DANIEL DODGE, ord. evangelist in Baptist church, Sedgwick. (Me.,) Jan.

29, 1835.

Mr. LEVI GARRET BECK, ord. evangeli-t in the New Market Street Baptist church, Philadelphia, (Pen.,) January 21,

Account of Moneys, received in Donations, by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign

Missions, from February 15 to March	15, 1835.
From Mrs. Welthea Whitten, Treasurer of t of Kingston, for the education of a he thea D. Whitten, second payment, Mr. Leander Warren, Cor. Sec. of the Baptist Sabbath school in Worcestel Boy, to be selected with a view to his	eathen child named Wef- e Juvenile Miss. Soc. of r, to educate a Burman
benighted countrymen, to be named I	
Jonathan Bacheller, Esq., the legacy o	f Theophilus Bacheller,
Esq., late of Lynn, Mass., deceased,	200,00
together with interest on the same,	9,73
St. Lawrence County, N. Y., Baptist	
from Mr. H. Lewis, by hand of Mr.	
Rev. Phineas Bond, of Warren, Me.,	12,00
The American Bible Society, by Hub Treas., to aid in printing and distrit tures in Burmah, Miss Eliza Bump, in behalf of the Your	pert Van Wagenen, Esq. puting the sacred Scrip- 3000,00
the first Baptist church in Providence ment for the support of Sarah Lavinia ary school in Burmah, Rev. Amos I. Battle, for Col. Charles	e, the third annual pay- Pattison, in a Mission- 25,00
of the North Carolina Baptist State (
man, \$150; African, \$2,73; and \$1-	
A. C. Smith, Esq., Treasurer of the Go Charleston Association of S. C.,	150,00
Peter Simonson for Female Foreign M	
with Fourth Bap. Church, Providention of a female child in Burmah, six	

Erratum.-In a part of this number, on page 148, marginal note, for "classical adage," read " classical usage."

PUBLISHER'S NOTICE.

Our friends at the South and West, who are in arrears for the Magazine, are reminded that a favorable opportunity will be presented for transmitting their subscriptions by their delegates to the Triennial Convention, at Richmond, Va., in April, where the Treasurer of the Convention is expected to be present, and will take charge of the same.







